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THE FUTURE LIFE.

An intelligent and highly respected Unitarian friend (a layman) has sent us the following extract from a letter, addressed to a philanthropic quaker gentleman of Baltimore, as expressive of his own view of the condition of men in the future life.

"The revelation by Jesus Christ came from God, because it was not in the power of man, certainly at that period, to have constructed such a beautiful, such a consistent rule of life, and pointed out such a direct road to salvation. It tells plainly what is virtuous and what is sinful. It teaches us that *happiness* is the consequence of *virtue, and misery* that of sin;—that there is no other Heaven and Hell in this life, or that to come. This Hell is but parental chastening to make us better and to sooner repent, and when repentance takes place, we are forgiven, and all mankind at last admitted into a state of everlasting bliss. Notwithstanding the eye sometimes beholds what appears like chance and disorder, it sees not the end or design; but faith sees nothing in God's works but goodness and loving kindness. I cannot believe that He has created mankind, some for everlasting happiness, and some for everlasting misery."

MRS. ELIZABETH WEBB.

Died on Saturday, June 30th, Mrs. Elizabeth, *widow* of John Webb Esq. and daughter of the late Mr. John Watson, aged 63 years.

The death of this amiable and estimable lady has caused much grief in the extensive circle of her friends. Mrs. Webb has for many years been a pious and exemplary woman. In early life she gave herself to the service of her Redeemer, and united with the East (Dr. Flint's) church, of which she has ever since been a worthy member, giving the most satisfactory evidence to all who witnessed her life and conversation, that she was indeed a faithful follower of the meek and lowly Jesus. In her retired devotions she was constant, never suffering either business or *company to divert her from* them. In health and in sickness, the Bible was her chosen companion. As a sister she was truly affectionate. To her friends she was constant and faithful. The church mourn the loss of a very exemplary member, and society of a bright ornament. She bore her sickness with patience and cheerfulness. In sickness as well as in health she met every one with a Christian's smile. As her life was eminently pious and *virtuous*, her death was very peaceful and *happy*, confiding, up to the last moment, in that Savior in whom she had believed, assured he would not forsake her in the hour of trial. Though strong ties bound her to earth, she resigned herself to the all-wise disposal of God, without a murmur.—"Blessed are the dead who die in the Lord."

[illegible] ght when Christians die,
[illegible] a retire to rest;
[illegible] is the closing eye,
[illegible] aves the expiring breast!

[illegible] mer cloud away,
[illegible] gale when storms are o'er,
[illegible] the eye of day,
[illegible] ve along the shore.

U—N.

Salem, July 5th, 1846.

REPORT

OF THE AGENTS OF THE SUNDAY SCHOOL SOCIETY FOR THE YEAR 1848—49.

The agents have responded to the calls of schools at their regular sessions, anniversaries, openings and closings for the season, rural gatherings, conventions, &c., &c., throughout the year, as far as has been practicable; although they regret to state, that the notice has, on some occasions, been so short as to deprive them of the pleasure of attending, owing to previous engagements.

Mr. Brooks has addressed thirty-three schools, &c. in various towns in Maine, Rhode Island, and Massachusetts; besides making sixteen other addresses to parents, and friends of religious education.

Mr. Thayer has attended on twenty occasions, in Maryland, New York, New Hampshire, Maine, and Massachusetts; and made thirty-three addresses in all.

Mr. Ware has visited and addressed eight schools, &c., in New York, Vermont, and Massachusetts.

Mr. Mowzey, five schools, &c., in towns of New York and Massachusetts.

Mr. Bangs, five schools, &c. in towns of Massachusetts.

Mr. Gray, three schools, &c. in towns in the same State.

Mr. Simpkins, one rural school-gathering in Sharon, Mass.

No returns have been received from the other agents.

The disparity of visits in most instances, as above stated, arises from the circumstance, that several of the gentlemen are clergymen, having the charge of parishes, which they could not leave on the Sabbath.

Exact estimates of the travel, audiences, &c. have not been returned; but it may be stated, that upwards of four thousand of the Society's tracts have been distributed, besides many from other quarters. The agents have travelled several thousand miles in this service, and addressed many thousand teachers, pupils, parents, and other friends of Sunday Schools.

The labors of the agents, so agreeable to themselves, have, in almost every instance, been received with a high appreciation of their beneficial effects; and, in many instances, an ardor of welcome and an enthusiastic expression of satisfaction extended to them, which repaid the laborers many fold for their efforts.

They have found a good degree of interest and zeal in the teachers generally, although one of their number suggests the need of "teachers deeply imbued with the spirit of the great Master-Teacher;" and this is deemed indispensable to complete success in this important work.

Another laments that, in many cases where the teachers have the right qualifications, "a corresponding interest among *parents* is wanting." In this sentiment, most of the agents concur; and, while they grieve for the fact, would earnestly solicit the attention of the Society to it, praying them, if possible, to devise some plan or means whereby a remedy may be applied to so serious an evil.

To ensure entire success, as far as human means can effect it, and enable the Sunday School to perform its mission in full, we need, *first*, intelligent, earnest, religious, and devoted *teachers*; *secondly*, active, prompt, methodical *superintendents; thirdly*, parents who appreciate the advantages of Sunday school instruction, and who are not only willing to suffer occasionally some slight personal inconvenience to promote the children's welfare and the prosperity of the school, but who will *habitually* give a hearty co-operation to the measures adopted at school for the spiritual and moral progress of their children. *Finally* and *chiefly*, the *minister* must look with favor upon the institution; must have faith in it; visit the school when in session; encourage the teachers by his countenance, and the pupils by an occasional word in a "general exercise." He must have the teachers often at his house, and aid them by his counsel, and by explaining those knotty points which not unfrequently perplex the young teacher. He should recommend the school to his people, particularly to mothers, not from the pulpit merely, but in his parochial visits; not incidentally, but purposely and with earnestness; showing that he looks upon it—as it really is—as the *nursery of the church*, in which Christ is to be honored, and from which heaven is to be peopled.

With these aids, the school cannot but thrive. The material to act upon—the young minds—are always to be had, and ready to receive the spiritual impress. But the degree of elevation at which the school shall arrive, will inevitably be in proportion to the supply of these indispensable means. The school may *exist* with but one of them, alone, although its existence will probably be but a drowsy or a languishing one; but, if the minister *have not faith in its utility and purpose*, or if he manifest an indifference to it, *its fate is sealed*,—it must be that of an early dissolution: and the verdict of its jury of inquest would be—"*Chilled to death by the minister's neglect.*"

In conclusion, the heartfelt prayer of your associated agents is, that means may be adopted by the Society, at its present meeting, to secure a more vital activity and interest in the cause of Sunday Schools, among all persons that are in any way connected with them.

Respectfully submitted, for the Agents, by
G. F. THAYER, *Chairman.*

Boston, May, 30, 1849.

TESTIMONIAL TO CYRUS PIERCE.

The ceremonies and festivities at the Normal School at West Newton, on Saturday, June 30, are said to have been exceedingly interesting and agreeable. They consisted of an original ode of welcome, by one of the school, sung by a select choir of the pupils; prayer; the presentation of a purse of money to 'Father Pierce'—the principal of the school from its establishment, ten years since—to pay his expenses to Europe, whither he is to sail next week for the restoration of his health. These funds were contributed by the friends of Mr. Pierce out of the school, and with a view to aid him to represent them and their principles in the Congress of Nations, soon to assemble in Paris. The ceremony of presentation was beautifully and touchingly performed by the Hon Horace Mann, in an eloquent address of half an hour; in which he briefly traced the normal life of the worthy recipient, and his untiring perseverance in the cause of the school, "which he established, the first in this country, met all its prejudices, and had lived them into oblivion." Mr. Mann dwelt upon the difficulties of starting the school, which was considered only as an Utopian dream, mere transcendentalism; having commenced with but three pupils from this state, though much pains had been taken to give publicity to its opening, and of its design. "You and I," said he to Mr. Pierce, "well remember what a sad day was that, when we first gathered our little flock, at the school house in Lexington, (where this school was first located) under such discouraging beginnings. But within these ten years thousands of the best of our community have been awakened to a lively interest in this subject, and now three judiciously located schools are well filled. This shows, indeed, what great results may be hoped for from feeble beginnings, when those beginnings are *true* ones."

Mr. Mann alluded to his having been particularly impressed with the recollection of Mr. Pierce's usefulness in this department, when a year or two since he stood in the university of Glasgow and looked upon the first, much used steam engine, made by James Watt; considered its rudeness, compared with the beautiful symmetry and finish of the engines of the present day; that it was the production of one who in his youth obtained his living by the sale of knick-nacks cut with his pen knife, until he was forbidden doing even that in the streets, and was admitted by the students within the university walls, where he afterwards constructed that wonderful engine. "I seemed then," said Mr. M., "to see all the mighty engines that cross our oceans and ply our rivers; and thought of the progress of our normal schools, and of Mr. Pierce having done for them what James Watt did for the steam engine."

He spoke of having been present, a few weeks since, at the parting of Mr. Pierce with his pupils and from the scene of his labors, and listened to his farewell address to them, delivered while he was exercised with severe physical suffering; thought of that strong constitution which had in ten years been broken down by his zeal, fidelity and daily and nightly labors in the cause of normal schools. But he could hardly regret this result, painful as its exhibition was to him; for the life that had gone out of him, had gone into others, and his spirit would long continue the good work even after his bodily labors have ceased.

In presenting the purse, Mr. Mann said that, under the circumstances, the friends of Mr. Pierce, knowing his interest also in the great cause of peace, and knowing, too, that there was to be a congress of nations convened in Paris soon to consider this great subject, had thought it would be agreeable to him, and a fit compliment and a slight requital for his services, to send him as a delegate to this important assemblage; and he then with pleasure accepted the honorable service, which he now performed, of presenting him with the means of defraying the expenses of the journey—a sufficiency he believed, though not a great abundance. He was sure it would not be an inappropriate close to his benevolent labors to use his influence and his voice in the great council of nations in the cause of peace.

Mr. Pierce in accepting the gift, feelingly responded to the sentiments of Mr. Mann. He spoke of the place, the associations, and the beautiful decorations, badges and mottoes which the scholars had prepared for the occasion; and particularly noticed one of the mottoes—a sentiment which Mr. P. had habitually inculcated in the school, and which the young ladies had wrought in evergreen upon a white ground, and suspended over the seat he was to occupy on this occasion—viz. "LIVE TO THE TRUTH."—He contrasted it with one he observed in the college at Cambridge at President Sparks' inauguration, being an extract from the ancient records of the college, viz. "1694—The President prayed; after which, corporal punishment—then another prayer."

He spoke of the presentation coming from the hand of one he was more indebted to, for whatever success had attended his labors, than to all others. His address to the young ladies, pupils, was very feeling and appropriate. Mr. Pierce is evidently suffering from physical debility and decay of health.

After the presentation, "God speed the right" was sung by the school; and next came a beautiful and very interesting farewell address, written and spoken by one of the young ladies of the senior class. It was, indeed, a production of much merit, and spoken in a manner highly creditable to the gifted but modest authoress.—These exercises were closed by the singing another original song, composed by another of the scholars.

From the school house, the audience, composed of the teachers and pupils and a large number of invited guests—in all above two hundred—proceeded in order to the village hall, both halls having been tastefully and elegantly dressed and adorned by the scholars, hung with wreaths and festoons of evergreens and oak leaves and intertwined with a variety of flowers. Here were tables richly and bountifully laden with appropriate viands and refreshments—with an array of bouquest of brilliant and odorous flowers, which, indeed, in the presence of the joyous and gay assemblage, constituted an almost enchanting spectacle. These preparations and adornments were all the handiwork of the young ladies, pupils, and the company was attentively served by committees from the ranks of the scholars, each appearing perfectly *au fait* in her appointed position—and all "as happy as a marriage bell."

The entertainment at the tables was richly enlivened by speeches, sentiments and *repartee*, in which Messrs Mann, Ex-Mayor Quincy, Jr., Wm. B. Fowle, G. F. Thayer, and several of the young ladies were, happily, active participants. The regular toasts, furnished by the scholars, were, read by one of the teachers as toastmistress. The services here, after a closing speech from Mr. Pierce, which he ended, as usual, with his emphatic enunciation of his favorite motto, "*live to the truth*," were closed, after a five hours most interesting and happy entertainment, by the whole company singing "Old Hundred." [Boston Post.

AMERICAN TEMPERANCE UNION.

That faithful, active friend of temperance in our city, who will be known without our mentioning his name, has laid upon our table the Report presented at the Thirteenth Anniversary of the American Temperance Union, containing the proceedings at the Anniversary, and a very full account of the state of temperance at home and abroad. The Report thus opens:—

THE past year has been one of much apathy in our enterprise, amid a great increase of drinking and drunkenness in the nation. An inquiry into the causes of this is not necessary. Certain it is, they lie neither in any diminished value in our object, nor completion of our work, nor impracticability in carrying it forward; but rather in the loss of novelty, in the absence of stirring incident, in the demand of labor without compensation, in internal jealousies and strifes, in the presidential campaign, in the golden mania, in the influx of foreigners, and the absence, from much of the agency employed, of religious and moral power

Yet it has not been a year of any serious loss, but of much substantial gain.

A fine fact illustrative of the progress of legislative action, is thus given:—

A new State, just rising into being and desirous of laying all its foundations for the safety and prosperity of future generations, has enacted a law allowing no man to vend or retail spirituous liquors until he shall have given bonds to pay all damages the community or individuals may sustain by such traffic; to support all paupers, widows and orphans, and pay the expenses of all civil and criminal prosecutions growing out of, or justly attributable to such traffic. A married woman may sue for damage done to her husband, and no suit will be maintained for liquor bills. Glory to Wisconsin! Better to her and her children is such a law, than would be a mine of California gold.

The Committee notice a disposition in the christian ministry to stand once more prominent in the conflict. In several cities Clerical Temperance Conventions have been held. At such a Convention, held in New York city during the Anniversary week, a "Declaration" was adopted, from which we make an extract:

It is unnecessary for us to say that this enterprise is, and ever has been dear to our hearts, not merely as reclaiming many a once-miserable inebriate, preventing thousands and tens of thousands from ever entering the drunkard's path, and drying up the great fountains of pauperism, crime and premature death, but more especially as removing one of the greatest obstructions to the reception and spread of the Gospel—delivering the Church from a gangrene in its vitals, and preparing the way of the Lord among all people. And as it was with special reference to the salvation of the soul that it was commenced—as it was based in Christian self-denial, the fear of the Lord, love for Christ, righteousness and judgment to come—as the labors of faithful ministers on the Sabbath were among the chief causes of originating and carrying it forward, extensively and successfully—and as, wherever these labors have been continued it has not failed to grow and prosper, while, where they have been remitted, it has waned and lost the affections and support of the more serious and reflecting—and as there is manifestly a great increase of drinking and drunkenness in the land at the present time, we cannot but feel that, amid all our multiplied and arduous labors, there is a loud call upon us to engage in new and greatly increased efforts in its behalf, that the plague may be stayed and the land be free.

Happily for us, no principles are to be settled. We are all united in the belief that entire abstinence from all intoxicating drinks as a beverage is the only safe and effective way of reform. The traffic in them for this purpose, we believe to be morally wrong; and, when carried on, as it is in most of our large cities on the Sabbath, and when the poison is sent with the missionary of the cross into the dark places of the earth, which are full of the habitations of cruelty, it is more especially opposed to all the blessed designs of the Gospel, and inflicts on man an endless curse. Much has been done, but much remains to be accomplished, and great responsibilities rest upon ministers and churches.

The pulpit must speak out more generally, constantly, and strongly than it ever yet has done. Professing Christians must let their light shine more clearly and powerfully. The Sabbath-school must be made more a vehicle of forming aright on this subject the minds of the young. The wide circulation of the Temperance Manual and other good publications must be encouraged. Visible and public Temperance organizations on Christian principles are needed in all churches and congregations, in which old and young, male and female, may be gathered; frequent Temperance meetings conducted in a spirit of religious order and Christian propriety should be held; meetings not for entertainment and tragic effect, but in which light shall be shed upon the understanding, conviction fastened upon the conscience, and the blessing of Him secured whose favor is life and whose frown is death. To all these instrumentalities, so far as we are enabled in the providence of God to employ them, we give our pledge.

"In the name of our God, we will set up our banners" We commend them to our brethren of all denominations in all countries. We commend them to the churches. And, above all, we commend them to God for His blessing. The cries of suffering thousands and millions urge us to action. Our field is the world; our end, the salvation of souls and the establishment of the Kingdom of Christ over all the earth.

THOMAS DE WITT, Chairman.
R. H. CONKLIN, Secretary.

On the Sunday liquor traffic, the Report has the following:—

It is a subject of congratulation that in both countries the attention of the Christian public has been turned to the arrest of the Sunday liquor-traffic, one of the greatest means of promoting drunkenness and vice of every description. The extent of the evil in both countries, with its results, have been found to be most appalling. In the United Kingdom it is reported 100,000 men are employed every Sabbath day in making liquor alone, and 200,000 in selling, and two millions in buying and drinking. The evil influence which this traffic occasions no mind can comprehend. In six consecutive years the number of committals for drunkenness in London on Sunday was twenty-five per cent, and in the seventh year, thirty-six per cent of the entire commitments of the land, when if there were no difference in the days it should have been only fourteen per cent. The friends of temperance and religious men of all classes and ranks have petitioned Parliament for the suppression of the evil, and as the result, a law has been created, demanding the closing of all the beer and spirit shops throughout the kingdom, from twelve o'clock on Saturday night until one o'clock, P. M., on Sunday. The results of even this imperfect measure are already of the happiest character. The Chief of Police of the city of Bristol, reports that, for the first twelve months, it will cause the diminution of prisoners in that city at least one thousand in number.

The subject first arrested the attention of the friends of Temperance in the city of New York during the last autumn. On investigation it was found that near 4000 were engaged in selling intoxicating liquor on the Sabbath, and that these houses were probably frequented by from 30 to 40,000 persons, that the greater part of the venders were foreigners and keepers of porter-houses, beer-shops, groceries, &c. A petition signed by more than 15,000 respectable citizens was presented to his Honor the Mayor, requesting the enforcement of existing statutes on the subject, and a Committee of forty-two gentlemen of much influence and distinction was appointed to press the claims of law and order. Although no decided results have yet been manifest, yet a good impression has been made, and the attention of the friends of Temperance and the Sabbath in other cities and sections of the country has been drawn to the evil in their own vicinities. The action of the States of Maryland and New Jersey in shutting up the traffic in those States on the Sabbath, has already deprived it of its most demoralizing power, and perhaps its greatest profit.

CHRISTIAN UNION.

Christians who have appropriated to themselves the name of "orthodox" and "evangelical," are becoming tired of their divisions and alienations. It is a good sign. We are heartily glad to see it. And we believe that when they are Christian enough to love one another with that "love" which "worketh no ill to his neighbor," they will be able to love Unitarian Christians also. The following we take from the Presbyterian.

The Conference of Presbyterian Churches on Christian Union met pursuant to adjournment, in the Mission Rooms, New York, April 10th, 1849, 11 o'clock, A. M.

Delegates were present from the General Assembly of the Presbyterian Church in the United States; from the General Synod of the Reformed Protestant Dutch Church; from the Associate Reformed Synod of New York; from the Associate Reformed General Synod of the West; from the Associate Reformed Synod of the South; from the General Synod of the Reformed Presbyterian Church in North America; from the Associate Synod of North America.

After a full discussion, the following resolutions were passed:—

Whereas, The Church of Jesus Christ constitutes one body, of which He is the Divine Head, and consequently should be so organized as to exhibit to the view of the world the appearance, as well as the reality of unity; and whereas the present divided condition of the Church is, in appearance at least, inconsistent with her unity; therefore,

Resolved, 1. That it is the imperative duty of the followers of Christ to aim at bringing about a union of all the different portions of the household of faith upon a scriptural basis.

Resolved, 2. That in the judgment of this convention, it is not only desirable, but practicable, to effect a closer union than that which now exists among the bodies which are here represented, whereby they might more successfully accomplish the great work for which the Church was established.

And whereas, the views of the great system of evangelical truth, as exhibited in the standards of these different Churches, namely in the Westminster Confession and Catechism, the Articles of the Synod of Dordrecht, and in the Heidelberg Catechism, are substantially the same, therefore,

Resolved, 3. That it is the duty of these Churches to cultivate towards each other the spirit of fraternal affection, to exercise Christian forbearance, and to co-operate in all scriptural efforts to promote the common Christianity.

Other resolutions were passed, recommending an interchange of ministerial services, and respect for one another's acts of discipline; concert in missionary operations, and correspondence by letter or delegation. These resolutions were to be laid before the churches represented at the Conference, and a future Convention held at Albany Nov. 1st, 1849.

CONDITIONS OF EFFECTUAL PRAYER.

1st. "If I regard iniquity in my heart, the Lord will not hear me."

How, my dear brethren, do we sustain this test? I ask not now, in reference to the past. What is done cannot be recalled. Shall it be faithfully applied, and conscientiously regarded in time to come?

2d. When ye stand praying, if ye have ought against any, forgive.

3d. When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, go thy way, and first be reconciled to thy brother, and then come and offer thy gift.

4th. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

5th. Ask in faith.—All things whatsoever ye shall ask in prayer, BELIEVING, ye shall receive. He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him. [Dr. Poor.

THE TRIAL POINT FOR THE PULPIT.

The trial point for the pulpit—the question of questions is, how to make men good. It is the ultimate end for every religious administration, for every church, for religion itself, and for all that is done about it. It is to make men good—thoroughly, devotedly, divinely, and in the inmost soul, good. It is not merely to get them converted, for they are often converted and are *not good*. It is not merely to beget in them a hope that they are Christians, and are on the way to heaven, for they often have such a hope, and are not good. The world is full of bad Christians and bad converts, bad Catholics and bad Protestants, bad churchmen and bad dissenters, bad Orthodox people and bad Liberal people. We must go beyond all this, and beyond all the views and designs peculiar to these technical forms of character to find or to make good men.

Now, there is a great deal of builing to this end that seems to me to want the deep basis.—Whatever we may say or think about human nature, that basis must be laid in the very principles of human nature—plain sense, high reason, and solemn conscience. We are to build up a soul, and we must build it on the foundations that God has laid beneath it. Fanaticism, with all its exclamations and raptures, has no such basis. Mere ritualism, with all its pains and punctuality, has no such basis. Mere church factions, Orthodox or Heretic, Puseyite or Evangelical, Trinitarian or Unitarian, so far as they are animated only with party zeal, have no such basis. That curious superstructure which Calvinism builds, composed of speculative and spiritual elements, and for which I have more respect than any church ritualism—that curious frame-work to lift and deliver the soul from God's awful law, and from terrifying conscience, wants, to me, the true basis. And that smooth Rationalism that glides round about the soul, with talk of fitnesses and uses, equally fails to go to the depth of this great concern.

What is the matter with us all, in this great concern? What is the unsolved knot of difficulty at the bottom of all moral difficulties?—Do you not often ask yourselves the question, reader? Do you not sometimes say, with a kind of wonder, "Why *am* I not good? What is the matter with me? Why, after all my experiences, and strugglings, and high and blessed thoughts of purity and love—why am I not good? Why am I not abidingly pure and calm? Why am I not happy in what I know would make me happy?" I will answer plainly, as I would have one answer me, if he were thus addressing me. "You *wont* be good. That is all the difficulty. A little willingness would be worth all the means that can be devised in the world." Here is this vast, recumbent, prostrate mass of human depravity—darkly wrestling with fears and agonies, weltering in blood and crime, crying out, "O, wretched that I am! who shall deliver me?" and means and machineries of every sort are applied to raise it up—preachings, Sabbaths, church rituals, revival measures. One elastic spring of life within is worth them all! All outward means avail nothing, but as they reach that. The will—the will within, is wanting. Men go to church, and they read books, and they struggle, and they weep, and they tremble; but they *will not* be good. Oh! is there not some depth of perverseness and depravity in us, beyond what we had suspected! And is not the struggle between good and evil in us, a more awful thing, and does it not give a more awful testimony to the almost unconquerable power of evil in us, than we had thought? Paul, in that chapter where he describes the struggle—when he says that "when we would do good evil is present with us,"—tells us more of what the matter is, than all the theologians in the world.

To this deepest difficulty, lying at the bottom of all difficulties, the preacher must apply himself. With unspeakable awfulness and tenderness, with a manner and feeling that go *beyond all words* of warning and solicitation, he must address himself to that. Himself having conquered it—himself having found the unbounded joy and peace within—he must speak with all the fervor of conviction and experience to those who have not yet found it. Not one in a hundred around him, perhaps, has yet attained to that regenerated state. The world groaneth and travaileth in pain even till now, for want of the simple and decided will to be good and pure. Even to-day, in the bosom of our civilization and our Christianity, at the bottom of all our social life, with all its splendor, and show, and gaiety, and *amiableness*, even, lies that dark, and heavy, and obstinate reluctance. To that, I repeat, the preacher must apply himself. Himself, his reputation forgotten—persons, place, every thing else forgotten—he and his hearer must be brought to sink down together, into an all-subduing conviction of the one solemn, universal law of all vital welfare. No shuffling, no compromising, no substitution must be permitted here. And well, and nobly, and most practically is he working, whether in the preacher's or the parent's vocation, whether with speech or pen, and holy example, who is laboring in this high ministry.

[Dr. Dewey, in the Christian Inquirer.

SPIRITUAL CONDITION OF PROTESTANTISM IN FRANCE.

[From Rev. J. Parkman in the Christian Examiner.]

In respect to the spiritual condition of the Protestant community, taken as a whole, so far as outward manifestations of religious interest and vitality are concerned, it seems less favorable than we had hoped to find it. The Protestant Established Church is apparently open, at least in some degree, to the same charges of supineness and lukewarmness which commonly characterize national establishments. It is true that the assertions of the Calvanistic party on this point are to be received with great caution. "A lifeless, dead church," a "community where all are skeptical, or enemies of the Gospel," simply means, oftentimes, that those of whom this is said are not Calvinists. The same terms we can easily suppose applied to many a New England village, where we think there is a good degree of unostentatious, but sincere, and, in our sense of the word, *evangelical* piety. Still, though these reproaches are by no means true to the extent which one might infer from reading some of the religious papers of the opposite party, we fear that there is some reason for the charges which they contain. Owing mainly to the unhappy influences, in various forms, growing out of the history of the country during the present century, we apprehend that, so far as conclusions may be drawn from the neglect of religious institutions, from non-attendance on the services of Sunday, as well as at the communion, many of the Protestant churches have but a name to live. Nor can it be denied, while we at the same time feel that these are by no means certain tests of Christian attainment, that most of the tokens of zeal and religious interest, which are exhibited by the French Protestants, proceed from the "Evangelical party."

Our own personal observation of the manner in which the Protestant Evangelical preachers of Paris perform their important duties has led us to form the highest opinion of them. H. Coquerel's eloquence, his indefatigable labors as a pastor, his industry in the instruction of his younger parishioners, have been already commented upon in former pages of our journal. We confess, though our doctrinal opinions are widely different from theirs, that we have heard the Rev. M. Monod, and particularly the Rev. M. Grandpierre, and two or three other preachers of the Evangelical class, with almost as much pleasure as we have listened to him. We heard from these orthodox gentlemen no dull, dry statements of "what we believe," and very little of Calvinism in any form; but instead, simple, solemn, yet affectionate addresses to the heart and conscience, resting, too, on as strong appeals to the reason and understanding of the hearer, which did us good, and which would be profitable anywhere. There was something, perhaps, in the simplicity of the service, in the earnest aspect of the audience, generally of the middle classes, and in the humble appearance of the small building, outside the gate, in one of the poorest quarters of Paris, which—reminding one partly of primitive times, when, in great wicked cities like this, the apostles preached in like lowly edifices, and partly of some of our own little country churches—added to the effect, and made us think we had rarely listened to preaching, certainly not in Europe, more effective and useful.

France needs, as we do, a religious system which, while it believes in progress and refuses to meet no great question in theology or philosophy or social life, is reverent and humble and devout,—which shall maintain a high tone of spirituality, like that of Pascal and Fénelon, while it avoids, at the same time, the mysticism of the Port Royalists, and applies Christian ethics to the relations of family, trade, politics, to all spheres of every day duty,—a system that shall be liberal on many points upon which most religionists, from the days of the Pharisees, have been over-strict, but on all practical questions of right and wrong,—on all questions which a tender conscience solves without halt or parley, but on which the merely respectable or even moral man has no light, having himself no light within,—on these, rigid with the most rigid, strict with the strictest. We think that such a religious system (though not, we fear, presented so fully as it should be by the great body of liberal Protestants of the national church, and perhaps never destined to be till the present union between their church and the state is dissolved) is beginning to find fitting expression in more than one living voice. Coquerel, at least cannot be accused of being merely a cold or moral preacher, while on the other hand there do not attach to his ministrations or his doctrines aught that is repulsive in the tactics or dogmas of Calvinism.

Deep seriousness, glow, pathos, spirituality, and unction mark his preaching quite as much as strong argument. We cannot think of anything in it, unless it be the "omission" of what he would style "the great fundamental doctrines," and "not going far enough," that an Orthodox American hearer would say reminded him of defects in Unitarian preaching elsewhere,—commonly supposed to hinder its efficiency. We are very confident that the quickening influence of M. Coquerel is felt, not only among the two or three thousand hearers who every Sunday throng his church, but by the whole community of Protestants, ministers and laymen, to which he belongs. American Unitarians know, not only how comparative warmth and earnestness may take the place of what has been called, rightly or wrongfully, the characteristic coldness of a denomination, but also how much even single prominent individuals may effect in giving, in a measure, the stamp of their own peculiarities to a whole religious body.

Then, too, not unfrequently, a church is inspirited to new activity by those who secede from its ranks. The withdrawal of Whitefield and Wesley undoubtedly had an awakening effect upon the English Church. May it not be hoped that a like result, but greater in degree, may follow the efforts of the few earnest men who have recently seceded from the fold of the French national church, quickening its dormant energies, and provoking its members to imitation of the zeal and energy of which these have given them the example? When we add to these thoughts the consideration, that in France there is very little of that attachment to Calvinism which has had here, at least in part, its origin in New England tradition and history, we cannot but hope,—though he must be presumptuous who in these days attempts to prophesy with over-confidence in respect to anything French, — we cannot but hope that the growing religious sentiment of France will assume a form with which we can sympathize in all respects, and that we shall hear from time to time, not only accounts of increasing liberality in the religious opinions of Protestants, but also of new zeal and warmth, new success in converting sinners, and in raising the tone of public sentiment and morals through the land.—May it provoke us to imitation thereof, when we rejoice at the new confirmation given to our faith, that there, as here, an earnest but rational piety is competent to meet the religious wants of society and the individual. J. P.

DOCTRINE OF ATONEMENT.

[From Rev. Mr. Allen's Discourses on Orthodoxy.]

Our objections to this doctrine may be summed up in this one word. We do not, we cannot, believe in any such God, or such theory of sin, and its consequences, as is taken for granted here. The moral difficulty in it is worse than even the intellectual, and absolutely insurmountable. Besides the radical contradiction of God being unable honorably to forgive the world, and then able not only to forgive but to suffer and die for it; besides the strange and barbarous assumption, that the torture of an infinite and holy being could restore God's damaged honor and make amends for human guilt; besides the dilemma of supposing that the Infinite nature can suffer harm, or else of finding no expiation after all; besides the matching of one infinity against a combination of three,—time and number being superadded to intensity, to make the sufferings of man by a double infinity more than those of Christ; besides the acknowledged failure of the whole scheme, unless a new order of Divine operations be brought in *to compel its partial success*:—all which objections we have found lying against the scheme of vicarious sacrifice;—the moral theory of man's nature which it involves is worse than all. As if moral guilt could be even "judicially" transferred, and assumed by some one else, like a pecuniary debt! As if the great retribution which every soul must undergo for its own moral nature, could be averted by another's sufferings! As if a conscience awake to the reality of sin and the glorious prospect of holiness and spiritual life could consent to receive, or entertain the possibility of receiving, absolution on such terms, transferring its own penalty, and appropriating another's righteousness! If the moral influence of Christ's death creates such a spirit in man as to wipe away his guilt, then nothing more is required. Guilt itself, speaking morally, is the penalty, the bondage, the revenge of guilt; and the faith and love that have superseded it are the very blessing that was to be sought. If the guilt is not removed, the salvation is not possible. Spiritual blessedness cannot be put upon a man from without, like clothes or riches. It is inconsistent with the condition of a guilty soul. And if the guilt is removed, what do we want besides?

So here, again, we find ourselves reduced to an alternative, either branch of which destroys the force of the Orthodox dogma. Either the moral influence of Christ's life and death, in combination with other providential influence, prevails on the human heart to renounce its sin, or it does not. If it does, it *would* be daring impiety to say that God requires any thing more before he will abate the penalty of sin, and so the Atonement is no longer needed; or if it does not, then man is not in a condition to receive salvation at all, and the Atonement is no longer possible. If you escape from this by saying that God in addition will work upon the hearts of the elect, and compel them to receive the favor they had refused, then you commit two more blunders; first by defying all the laws of man's moral constitution, which cannot receive any form of blessedness without being morally fit for it; and second, by ascribing to the free and even compulsory mercy of God *after* the sacrifice of Christ what you maintained it to be dangerous and impossible for him to grant before.

REV. DR. BEECHER.

It has been stated in several of the papers, that this distinguished champion of Calvinism, after his hard fought battles in New England with the Unitarians, and, in the valley of the West, as a New School Presbyterian, with his Old School brethren, is to return to New England again and make it the home of his declining years. The Doctor has arrived, and reported himself at the meeting of the General Association of Massachusetts, in Roxbury, last week, as follows, which we take from the Puritan Recorder.

"Rev. Lyman Beecher, D. D. was invited to address the assembly. He remarked, that he had been thinking of the state of the churches in Boston, and in the eastern part of Massachusetts, when he first knew them. Religion was at its lowest ebb; and his soul burned within him at the sight. When it was at low-water mark, Park-street church was formed. When the praying men and women who formed that church went out from the Old South, it made a reaction which righted up what was left behind. From that time the tide turned in favor of the truth. Orthodoxy had been cowed down. The Unitarians were as the Anakims in the land. In their sight, the Orthodox, who were few and poor, were but as grasshoppers;—nay, they were such in their own eyes, which was still worse. And, worse even than this, they were all mingled together, so that the Unitarians were able to hinder the spiritual activity of the Orthodox, who could do nothing but bear the brunt of opposition and stand still.

At last, a separation took place; but still there were so many "fence-men," that Orthodoxy continued to be kept under. But measures were taken to bring the Orthodox together. The "Spirit of the Pilgrims was established." The truth was triumphantly vindicated; and those who could not endure its mighty force, and called it persecution, were invited to betake themselves to Russia, and get old Nicholas to take care of them! The "fence-men" were all disposed of; and at length there was unity and efficiency in the Orthodox councils. Above all, the Spirit of the Lord was poured out with great and unwonted power. Meanwhile the process of exiling churches went on under legal decisions; but these exiled churches took fresh root, and flourished wonderfully. God had wrought a mighty change. How has he turned back our captivity!

Dr. B. had been delighted to witness the doctrinal, social and practical harmony of this Association. In listening to the cheering reports which came in, he could not but feel that the night is far spent and that the day is at hand.—When he first came to Boston, he went and wept over the graves of the sainted Mathers; but he wept in hope that that dust should rise again. There is now a work to be done, far in advance of what has been accomplished. There is a vast increase of wealth and enterprise, such as has heretofore destroyed every nation which has been subjected to the trial. This is our last trial, and we must meet it by a consecration of our growing wealth to God and his kingdom; or else that wealth will prove too much for this nation, and we shall perish like the rest.

Dr. Beecher closed his intensely interesting remarks,—which had all the life and fervor of his best days,—by urging that special efforts should be made to increase the supply of ministers, which seems to be diminishing, while the demand is increasing. To obtain this supply, we must begin at the household, in the consecration of our infants to the service of the Lord.—Ministers we must have, or we are undone.

We are glad to hear Dr. B. say, "There is a work to be done far in advance of what has been accomplished"—and, we would add, the work will require different means from those employed by the Doctor in years gone by. But we think he does not see it. Untaught by the painful experience of divisions between brethren at the West, he seems to exult in a division which he, more than any other man, made here at home, in the Congregational body—and which we know some of his brethren have never approved.—Said the lamented Phelps to us, not long before he died,—"Dr. Beecher committed a great mistake when he drove the Unitarians over the river and burnt the bridge."

SEARCH AFTER TRUTH. Truth indeed came once into the world with her Divine Master, and was a perfect shape, most glorious to look upon. But when he ascended and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who as the story goes of the Egyptian Typhon with his conspirators, how they dwealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time, ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb, still as they could find them. We have not yet found them all, nor never shall, till her Master's second coming. He shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection [MILTON.

THE WANDERING BROUGHT HOME. Is there no way to bring home a wandering sheep but by worrying him to death! [Thomas Fuller.

HETERODOXY AND WASHHOUSES.

The Vicar of

ment if it was thought that the object would thereby be the more speedily obtained; the meeting of course would not hear of such a thing, but on the contrary, evinced their displeasure at the extraordinary proceedings of the Vicar. It is pleasing to be able to state, that the publication of the particulars and correspondence has excited in the town so much sympathy in the object, that there is now little doubt of the sufficient funds being raised. This is not the first time that bigotry has rendered essential service to a good cause. [London Inquirer.

CHRISTIAN REGISTER

BOSTON, SATURDAY, JULY 14, 1849.

'UNITARIAN VIEWS OF ORTHODOXY."—ORTHODOX VIEWS OF UNITARIANISM.

The Congregationalist of July 6th, under the first of these titles, has an editorial notice of a communication which appeared in the Christian Register of June 23d over the signature "T—t," and proposes to him "one or two enquiries" which he is very kindly requested to answer—or the editor, in failure of T—t. Our ignorance of the present address of our correspondent, and the delay that must necessarily ensue before he could reply, would seem to make it expedient for the proposed alternate to present himself, if a reply be needed; and this in the present instance we not unwillingly attempt, although for obvious reasons we would prefer our correspondents should answer for themselves such enquiries as their communications may fairly raise.

It will be remembered that the aim of our correspondent was to convince Unitarians that they are unwise and wrong in contributing to sustain Orthodox religious enterprises while they neglect their own; and among the reasons which he urged was the injurious tendency of Orthodox doctrines—conceding at the same time that "Trinitarians are better than their doctrines," and "do good in spite of them." "For such a concession," say the editors of the Congregationalist, "we are obliged to our unknown friend"—because "it is not very common that men live above the system which they hold." And then to make the case appear still more favorable on their part, they quote from the Christian Register of the same date, some extracts taken from the London Inquirer, with comments of our own, on want of deeper personal piety among Unitarians, and of more attention to family religion, and of devotedness in the sanctuary, and of missionary zeal; by which the impression would naturally be made that while the *Orthodox* are *better*, *Unitarians* are *worse*, than the doctrines they respectively profess to hold.

We have the apostolic authority that it is unwise to compare ourselves among ourselves, or measure ourselves by ourselves—and we are not about to do so. But we have apostolic example certainly to prove, if we can, that others who claim superiority, are no better than ourselves, only in taking away their ground of boasting, we run the risk of becoming a little self complacent, or feeling at ease in our own deficiencies.—Well, then, do the editors of the Congregationalist never address their congregations and churches in the same way in which the Register has quoted and spoken on the subject of "personal godliness," and "the religion of the family and sanctuary," and "the need of missionary zeal?" Do they not feel that there is but little PRINCIPLE of giving, to send the gospel to the heathen, and hence the necessity of importunate urging from year to year to obtain the needed funds? We know they will readily concede this. If they urge that they are not wholly deficient, and that Unitarians are, they will assert what is not true. Or even if it were true of us in relation to deficiency in missionary zeal, (as it is not,) we would reply that there was a time when it was true of the orthodox body, and therefore it argues no more against one than the other.

Our friends of the Congregationalist, therefore, to whom it is agreeable to be assured that they live above their principles, are hardly fair in making a return of the compliment by showing that those from whom it comes, live *beneath* theirs—when, if absolute truth were sought, both should regard themselves as deficient. We might however insist that from their own side has come very often the declaration,—though they are not responsible for others' concessions,—that there are Unitarians, whose works proclaim them Christians, and who are "better than their doctrines."

ENQUIRIES PROPOSED BY THE CONGREGATIONALIST.

Having dwelt on the concession of our correspondent, and "asked his attention to the facts concerning Unitarians stated by the editor of the same paper," which the Congregationalist largely quotes, it proceeds in its proposed "enquiries," as follows:—

1. How happens it that those who have been most zealous in the belief of the Trinity and its attendant doctrines, have been most distinguished for family religion, for devotion to the sanctuary, and for missionary zeal? Were not these things notoriously tha prominent characteristics of our Puritan ancestors?—There was in them no "*indifference to the creed of their professed conviction.*" They fervently believed it. They thought that it was the influence of their creed that compelled them thus to feel and act. What good reason can be assigned for thinking that it was not so?

2. How happens it that Unitarians have not been and are not, in their own judgment, distinguished for proficiency in these particulars, so as to need such exhortations, and rebukes as have been quoted? It is said they are indifferent to their own creed. But why are they indifferent to it? Is it not the known characteristic of God's real truth to produce deep conviction, fervent zeal, and earnest action? Why then are not Unitarians so affected by their own system? Why is error so fervently believed, and truth held with so little zeal?

3. Can T—t show the logical tendency of Trinitarianism to the results alleged? Will he not do us the favor to exhibit it? Let him honorably lay aside all misrepresentations and take one of the creeds of our Boston churches, Park street for example, and show how our doctrines tend to the result alleged.

It may be that he has allowed floating misrepresentations of our views to fill his mind and has never looked at our views as we state them.

We have no fear as to the result of such a trial—perhaps it might be for his own good to make it. Will he consent?

4. If he does not, will the editor do it? Surely the things alleged are not light matters and should not be stated without proof.

Upon the first two or three enquiries we have already made remarks which have direct bearing, viz. that in this devotion and zeal Unitarians are not entirely deficient; and as the question is one of degree, it would not hurt our pride to concede that as some among the orthodox are more pious than others, so the Orthodox as a body are more pious than Unitarians; and the reason which would be given by our friends of the Congregationalist for the former case, they might give for the latter—and this of course with no inference such as they draw, that Unitarians have not "God's real truth."

But we say further, that many among the Unitarians are *distinguished* in the respects named—not even excepting that of missionary zeal—the desire to preach the gospel to every creature. Nay, we go still further, and express our belief that in real practical godliness Unitarian Christians are before the orthodox, though not in such religious exercises as prayer and conference, and attending meetings. "I will have mercy and not sacrifice," is the divine declaration quoted by our Lord. First be reconciled to thy brother, and then come and offer thy gift, is his precept. Unitarians have been in the habit of insisting so much on practical moral principle before every thing else, and have seen such occasion to do so in the deficiencies of persons who claimed to be very pious, that they have fallen very naturally into comparative disregard of the external manifestations with which piety was too much identified, and paid insufficient heed to our Lord's precepts and example in respect to private prayer as a means even of trengthening and elevating the moral principle, as well as channel of filial communion with God. While they do the former, they ought not to leave undone the latter. And if in both these, our friends of the Congregationalist see no cause to feel deficiency, even with the highest attainments, they have less humility than we are disposed to give them credit for.

To the second question, as to the 'need of such exhortations and rebukes as have been quoted,' we have already intimated that our Orthodox friends need them as truly. But letting alone the question whether needed or not, the Congregationalist knows very well they get them. As to being indifferent to our creed, if the Congregationalist seriously affirms it, then the tune has been changed since the controversial days of Dr. Miller of Princeton, who called us the most proselyting sect on earth. Coming however from ourselves, the confession is proof not that we have no zeal at all, but that we feel we ought to make a great deal more exertion than we do.

But granting, for argument's sake, the charge to be true, we reply that zeal is no *test* of truth—nor is fervent and frequent prayer. Who more zealous than the early Mahomedans? Said *Henry Martyn*, of a Mahomedan whom he saw at his prayers, May that man's devotion not rise up in judgment against me at the last day! And it may not be impertinent to quote for the consideration of our friends of the Congregationalist, the anecdote which Henry Martyn tells of 'Jaffier Ali Khan' who was 'once a great sayer of prayers' and 'regularly passed every afternoon in cursing the worshippers of Omar; but perceiving that his zealous maledictions brought no blessing to himself, he left them off and now just prays for form's sake.'

In regard to the fact of the children of our Unitarian brethren in England leaving the house where their fathers worshipped—which the Congregationalist quotes from us,—we presume our friends of that Journal have read the recent work of the Hon. and Rev. Baptist W. Noel, and will remember that he speaks as follows:—

'Independently of obvious political considerations, the system which has the favor of the Crown and the smiles of the government, and which includes within it prelates, peerages, and palaces, attracts them [the children of wealthy dissenters] far more than a vulgar Presbyterianism and a still more democratic Independency.' Hence, 'the sons of the wealthy dissenters very often spurn the communion of their fathers.'

Undoubtedly the dissenting churches, without distinction of denomination, are feeling the calamity, and the same cause is operating in both cases. It might be checked to some extent by means of more devotion in parental example; but to say this, must involve one denomination in deficiency as much as the other.

As to the remaining inquiry, we do not care to push the charge of our correspondent. If he sees cause to maintain his ground, our columns are open to him, and we will hold the beam fairly so that the readers of the Register shall know what is said on the other side. We do not think, however, that the charge can be maintained against the New School Calvinists as against the Old. In the form in which many of the Calvinistic doctrines are now held, they are not so obnoxious to what was said years ago against their moral influence—and for this advantage our New School Calvinistic brethren may thank CHANNING and other opponents, whose searching arguments have done so much to modify Calvinism, that, as held for instance by the Congregationalist, it is about the same as Arminianism. The true state of the case then would seem to be, that Calvinism is controlled in its direct logical tendencies by the Unitarian element which here in New England it has received along with it! One of the editors of the Congregationalist has had an opportunity of observation, and perhaps of experience, to which we think we may safely appeal. He has been to the West—will he 'honorably' and honestly tell us what he thinks of the logical tendency of Old School, western, pure, unadulterated Calvinism? Or if not from his own experience, we think he could bring something from that of his venerable father, who has spent more years there than the son, to show something of the *practical operation* of Calvinism not utterly remote from the tendencies alleged by our correspondent.

But we have something positive to say ourselves, and it happens to be of a nature where we can appeal again to our respected friend the associate editor of the Congregationalist already alluded to. On the afternoon of Sunday before last, we went to hear the Rev. Dr. Lyman Beecher, announced to preach in Salem street. His aim was to discriminate between true and false religion, and he distinctly insisted in the course of his remarks, that he had known many persons more conscientious than some Christians, men of moral principle, and acting intelligently as subjects of the moral government of God, who yet had no true religion and would perish. Now that this is the logical result of Dr. B.'s theory of religion we suppose will not be contended, nor its bad practical tendency fail to be obvious, nor an inadequate cause found of much bad moral faith existing in men who are reputable heirs of heaven. This false theory of religion to which we allude centres in the doctrine of a vicarious atonement. It separates faith from moral goodness as a principle in the soul. Identifying God's acceptance of us with treating us *as though* we were righteous, when personally we are not, and this for our reliance on Christ's merits, instead of real practical holiness in our own hearts and lives obtained through Christ's aid and God's favor; the logical as well as practical result is *antinomianism*, which, is it untrue to say, especially in the present low state of piety, prevails in orthodox churches?

And yet we concede, as we understand the apostle Paul to assert, that one may hold the truth and practice unrighteousness. We concede that among Unitarians as well as in other denominations, there are unrighteous men—not acting however as 'conscientious intelligent subjects of the moral government of God.' There is lack enough everywhere of the faith which works faithfully, constantly, energetically, by love; the faith which, receiving Jesus, receives God who sent him; has its best confession, when sincere, in saying with Jesus, "I do always the things that please my Father," and its best confirmation in true obedience to God's will. In such a point of view, there is no denomination, and no individual, who has not need to lift up the prayer, Increase our faith!

In regard to devoutness in worship, we must bear witness, while we would not dispute the fact of there being devout persons in the best sense of the word in the congregation alluded to that neither in it nor in preachers was there so great a *manifestation* of it as we have been accustomed to see in Unitarian congregations. If, however, the test be worth anything as applied to truth, the Catholics have the advantage of us, who are externally, on Sundays, in the Church, more devout than either.

PROTESTANT PILGRIMS WANTED.

A pilgrim is one who travels on account of religion. Now travelling is generally considered a pleasant way of spending time—as thousands of us in our migratory nation are demonstrating about this time of year—and religion is full of pleasures to the right taste. Therefore religious traveling ought to be a double combination of enjoyments. The Roman Catholic Church with its serpent-wise understanding of human nature has appreciated this; and pilgrimages varied to suit every taste constitute a considerable part of what we Protestants are fond of selfcomplacently styling its superstitious trumpery. Trumpery or not, with some abuses, to which all human acts are liable, pilgrimages benefit body, mind and soul. They give health, and knowledge, and excitement. They meet in many ways a want of our nature. They stir up all the faculties without straining them. They give freshness and vivacity, especially to the devotional sensibilities, taking them out of confined churches, and associating them with fresh air, and beautiful scenery, and active exercise, and interesting historical monuments and localities. Who has not felt poetical in reading of the trains of pilgrims winding among the Appennines to the Chapel of "Our Lady of Loretto!" An awful sham, it is true, as Carlysle would say; but let that pass: traveling to it is no sham at any rate, nor traveling with religious motives. Who has not exulted with delicious excitement in the pure mountain air, and at the picturesque sites of some of the famous old Italian monasteries,—Camaldoli—San Germano—Vallombrosa,—to which solitary devotees are daily seen plodding their way to get shriven at some particular shrine? Another sham it may be; I have no special objection to that being said. I only maintain that those poor deluded creatures seem to enjoy their frolic highly, and seem to get more or less softening and elevation of heart, by the idea of journeying for religion. Is not this better than getting only a glass of strong drink, or a game of bowls or billiards at the shrines to which our Protestant public are in the habit of directing their pilgrimages, when they want a little excursion in warm weather, away from the shop and office? It seemed to me the innumerable pilgrims we meet in Rome at Easter, in their "clouted shoon and scallop shell," were about as innocently employed, visiting the seven great churches daily at the rate of a dozen leagues of pedestrianism a day, as if they had gone devotees to our most popular bar-rooms and oyster-places in city or on the sea-shore, to pass their judgment on the most approved champagne and regalias.

People will travel—at least we uneasy Jonathans will, when the dog-days approach. Is it best to travel with religion or without it? Now it is a remarkable fact in natural history, that traveling and religion seem wholly severed in the American mind. Although this country was settled by pilgrims in the precise, technical sense of the word—although we are all the time talking of our pilgrim Fathers,—and not only in the New England, but in the Middle and Southern States too, we are met at every turn by descendants of those who colonized the wilderness for the sake of religion, traveling 3000 miles from almost every part of Europe, that they might continue Puritans, Huguenots, Catholics, &c.; yet at the present day, the moment an American sets out to travel, his religion seems to begin to ooze out of him. It is of a strongly domestic turn, and will not go from home. A pilgrim, a journeyer in a religious spirit he cannot be—it seems a physical impossibility—although it has been so often said, there is nothing which an American cannot be. Pious, strict, precise men at home, let them once get upon the road, and they are transformed. Orthodox saints, as well as Unitarian—follow them to a watering place, or Niagara or the Lakes, or the Springs, or only to a neighboring *villegiatura*—and you will say they are the direct converse of the Prophets of old, who were not without honor, save in their own country. These Christians think they get honor enough at home, in their church, to afford to dispense with it every where else. They remind me of the man who would not weep at a pathetic sermon, because he belonged to another parish. The preacher was not his property: why should he be affected by what was said? The church had not been built by his money; why should he be interested by anything that occurred in it? So our country churches seem often regarded as if they were a part of Heathendom by "professors" on their travels. Their ministers are bishops in partibus infidelium. "We did not come into the country to go to church;" who has not heard this? "We can go to church enough at home. There is something there to pay us for the trouble."

It used to be thought that religion was religion every where, not a thing of place and neighborhood. But with travelers it seems like the great leap the traveler in Æsop's fable had achieved when he was in Rhodes. It was a very great leap there, he boasted with the extravagance for which travelers are allowed credit, but he could not repeat it any where out of Rhodes. So our journeying Christians must go back to Rhodes in order to leap into heaven. It is to be hoped they never are caught by death away from home.

But is not Omnipresence an attribute of Deity? Is he the God of the valleys, and not also of the hills? of the cities and not also of the farms and villages, and ocean-shores, and mountain watercures? I happened to be some Sundays last summer near one of these last mentioned establishments. It was crowded with pleasure-seekers, as well as with patients; and I could not but admire the sublime serenity with which they would take their seats along the vast piazzas, when the church bells rang, to make their remarks on the simple unhygienic villagers passing to worship; as if this was a duty profoundly below their own concern. These ladies and gentlemen were good Christians at home, church members, zealous for the support of all good institutions; but here they found as soon as they arrived, in whatever condition of body they might be elsewhere, that church going could not be indulged in consistently with a due regard to their health:—religion was an unwholesome luxury, to be classed in the same category with hot bread and rich confectionary. And they persevered in the painful abstinence with exemplary self-denial.

Does latitude and longitude make such a difference in the interests of the soul? It used to be said, Coelum non animum mutant, qui trans mare currunt. And yet a solid Doctor of Divinity, sound in the faith to the core of Calvinism, can attend all the theatres in Paris, but while at home objects to the little childrens' dancing in the public garden on the 4th of July. And I have seen a venerable octogenarian, all right and rigid in our city of the Puritans, as drunk and frolicsome as a fiddler in a Southern steamboat 1000 miles off. The old man liked to change the scene every year, but was tempted to change his habits too, because out of sight of the objects with which his religious principles were exclusively associated. Had he set off to journey to some scene of conventional religious interest—to visit some locality around which devout reminiscences clustered—that is, had he traveled on a religious pilgrimage, the object of his tour might have checked and sobered, and elevated his mind throughout it. Cannot something be done to sanctify our American passion for travel and for gregarious pleasuring amid beautiful and sublime works of the Creator's hand? In such scenes least of all should He be forgotten, and scandal be brought upon religion, and weak brethren made to stumble by the example of those who have promised to make their light shine before men in the name of Christ. H. G. E.

WARREN STREET CHAPEL. FLORAL PROCESSION.

So many Sunday Schools from all quarters contribute every year to this beautiful array of flowers, that it may not be amiss to give them in return an account of the last Procession. The whole consisted of nearly 75 groups and divisions, with a capital civic escort under the direction of a very kind friend, and an efficient police force detailed by the City Marshal. At the head were the American and French flags, borne by French and American lads. An allegorical group of the Genius of Liberty and her attendants, Light, Life and Love, represented by four girls upon horseback, and followed by the Temple of Liberty, ushered in the children's Procession. The picture was founded upon a passage in one of Lamartine's speeches, where he relates his vision of Liberty leaving her throne and going forth to the whole world. His expression is:—

"As the first rays of morning light dispelled the mists, the Genius of Liberty summoned her attendants and said, Lo! this is my natal day. Mount your flying steeds and follow me. I will conduct you to a favored and happy land. Thousands of bright eyes will greet you as you join the joyous throng. As their shouts ascend you shall echo, and re-echo the sound around the world."

The girls were so tastefully dressed, and rode so beautifully, that to many this was the most pleasing feature in the display.

After a full band of music platoons and columns of the Chapel children followed with baskets, boquets, wreaths, &c. &c. An elegant cross of real flowers was at their head and a banner went with them representing the Procession under the motto 'We Bring Flowers.' This was a new and very elegant banner, and like most of the rest of the banners, was borne by a party in uniform with it. Great beauty was secured by this arrangement.

Divisions of Delegates from other schools in the city and elsewhere, came next with the banner of the Delegates and the motto 'Welcome, pure and pleasant gifts of God.' In their hands and throughout all the similar divisions were Moss and French baskets, vases of grass, wreaths, boquets, and various decorations.

The Sewing School formed the next principal group with their banner, and in colored dresses with white aprons, decorated with flowers and evergreens.

A Maying party followed with the banner, 'Hail Lovely May,' in appropriate costume and under their May pole.

A fine stand of fancy baskets from a friend, was borne by a delegate.

Next came Robin Hood and his men in green, and with their bows and arrows, carrying the banner, 'Hail, Flora, Queen of Flowers,' and forming the advance guard of this Queen who was placed with her suite in a beautiful Floral Car. They sang at intervals, 'A Rosy crown I twine for thee,' and had with them a rose and lily each containing a little girl. Their rear guard was also archers and foresters.

An evergreen Palanquin was carried with a child in it, and boys by it in Indian costume and with a large calabash from a pupil at the Sandwich Islands.

After the banner of the Anchor and Wreath, and 'Hope supports us,' a little girl was borne upon a platform standing by a moss anchor, followed by a boy sowing seed from a measure in his hand with the banner over him, 'To ripen in the sky,' under an arch of stars.

Gardeners followed with vegetables and flowers in a wheelbarrow bearing their tools and the banner, 'Hate not laborious work, neither husbandry.'

Next was the banner from the free Chapel, Providence, R. I., 'Peace be with you,' and a party with a model of this Chapel, white wreaths, silver stars, and a large dome.

An elegant Car followed, with a girl by an altar with the Cross and Scriptures, and the motto, 'The Truth shall make you free.' The Roxbury banner was borne by their own delegation.

'Temperance' was represented by a moss covered bucket suspended in rustic style over a well.

The American flag came next with blue, red and white streamers, and wreaths and thirteen girls around it with small flags, on reaching the garden this group waited upon the Cincinnati Society, and left their decorations with them.

'Music' was represented by a girl seated at a moss Harp with a bard of children with drum, castenetts, and tamborines. The Singing School followed.

A Chinese Pagoda was borne along with a delegate in natural costume from that Empire.

After pyramids and vases of grass came a party of Reapers with sickles, sheaves, &c., and the banner, 'He maketh the grass to grow.' A load of hay followed with boys and rakes. &c.

The original banner, 'W. S. C.' and the present Chapel banner 'Consider the Lilies,' were borne by former and present members, and a party of lily gatherers.

A beautiful flower party followed, with a very rich banner prepared and presented by a friend this year, and one of the handsomest former banners.

'Harvest Home' was represented by a party in Swiss and Italian costume.

'Commerce' was personified by a girl standing by the Globe and Ship with Art and Science in front, borne by seamen from Father Taylor's Chapel, and surrounded by boys in sailor costume, and one bearing a decorated spy-glass.

The Evening School followed, and the Banner, 'Let there be Light.' 'Playfellows of Sunbeams,' 'They speak of God,' and 'Emblems of Innocence' were the next Banners.

'Liberty' was represented by a very rich car with a girl bearing the Cap and Banner of Freedom and the broken chain of Slavery, in tricolor canopy and dress.

After various decorations the car of 'Plenty' followed with the Cornucopia and flowers in the greatest profusion. The procession closed with wagon loads of little chidren or invalids who could not walk.

Another procession of children occurring at the same hour lessened the numbers in this. Still the whole was pronounced by all who saw it, much better than ever before. It would be difficult to present anything more beautiful to the people. An immense throng lined the route; ane though the subsequent receipts at the Garden were nearly $500 less than last year, this was undoubtedly owing to adverse circumstances that may not occur again, and that ought not to deter the teachers and children of the Chapel from repeating the attempt to gratify and benefit the whole community.

The following pieces of poetry were prepared for the occasion and distributed upon the day;

SONG FOR THE FLORAL PROCESSION,

BY THOMAS POWER,

And Dedicated to the Children.

How dear the joy that freedom brings
To fair Columbia's land,
Where pleasure's grateful anthem rings
From many a happy band!
We meet to celebrate the day
To Liberty so dear;
There's not in time a band so gay
As that assembled here.
Join your voices, on this festal day;
Let every joyous thought be ours and every care away,
Join your voices, &c.

Let others join the patriot cry
Where martial banners rise;
We bring our gayest garlands here,
The fairest 'neath the skies:
And while our happy thoughts expand
At Freedom's glorious name,
We would, throughout this happy land,
Its proudest deeds proclaim.
Join your voices, &c.

With perfumes swdet, with flowers most rare,
We greet this favored scene;
Our joyous notes are on the air—
Our pleasures are serene:
Long may Columbia's happy shore
Be filled with scenes like this,
And Freedom's light be evermore
Our Nation's truest bliss.
Join your voices, &c.

MORNING MUSIC,

BY G. W. LIGHT.

Up! up!
The morning breaks,
Firing all the hills;
Up! up!
The sunlight makes
Silver of all the rills:
Birds are soaring,
Music pouring
On the loving breeze;
Flowers are blowing,
Rivulets flowing
Under the bending trees.

Forth! forth!
Fanned by morning's golden wings,
Pluck the opening flowers;
Join the song Aurora sings
In her blushing hours;
Dance! Dance!
While the chanting streamlet rings
Through the blooming bowers!

THE MINISTRY AT LARGE IN LOWELL.

The semi-annual report of the Minister at Large, was given Sunday evening June 24th at the Vestry of Rev. Mr. Miles's Church. A great object of the report was, to revive convictions of the usefulness of the Ministry, and warm the hearts of its supporters to continued and greater philanthropy. It was represented that the Free Chapel, where worship was rendered with one sympathy and no distinction, was a spot especially dear to many poor. If asked, why no more attended? the answer was, in part, that there was no regular organization as a society; that there was an irregularity of attendance, which did not indicate the actual number under the spiritual care of the pastor, that it was a stepping stone to other societies. If asked, could not these poor be brought into other churches? it was answered, that the theory was good that all ought to be, and some could be—but there was a class of poor that would not unite themselves with any other church, because of the distinction of seats and of dress, and they could not find that oneness of feeling and sympathy the heart craved after. The pastor vindicated himself against the charge of not making this a self-sustaining institution, on the ground that the circular of the society expressly forbade it. The Sunday School was reported as having a complement of teachers, faithful and true, but as greatly needing a superintendent. The number of scholars the first of March, was one hundred and sixty. These children had peculiar advantages and were cared for as they would be in no other society. On Wednesday afternoons, they had the privilege of a sewing-school, which had been well attended. On Saturday afternoons, of a singing-school. Some of the innocent enjoyments of the rich, had been extended to the poor. And to elevate them in the social circle, to tame wildness, soften manners, and learn them to draw innocent pleasure from each other, they had been gathered with much success and profit, into social evening parties, in the basement room of the Chapel. The plan of a Christmas service and feast had been repeated, at which two hundred and fifty children were present. Beside these influences on these one hundred and sixty children, a Sunday School and a large miscellaneous library should be named. These children were taken from our streets, and all this was done for them, because the young are our hope. Around every one, children were going to ruin. Eighty-five youth were confined in our jail during the last year, amid swearing, vulgarity, and free communication of evil. Might not some layman seek an acquaintance with the bad boys in their neighborhood, take them by the hand into such a school as that in the Chapel, and become themselves teachers—very useful men? Two Bible classes had been continued, the female class with eminent success. The male was suffering for want of a teacher. The office was referred to. In it was a book, in which were registered the names of applicants for charity; their wants, sources of support, the disposal made of them, and the causes of poverty. The number of applications betweeen January first, and April first, was nearly four hundred. About one third of these received charitable aid. The clothing room of the chapel, which at first dispensed two hundred garments a year and now dispenses eight hundred, had been well supplied from various sources.

These influences, temporal and spiritual, going forth from the Chapel building, the means of comfort and elevation to children and adults, were set forth as important, and with more fulness, because there seemed to be a tendency to undervalue them. The cost of maintaining this part of the institution was small.

The report now took a view of the city generally—of the poor in their habitations and in the streets. The severity of the last winter and scarcity of employment had caused much suffering—most of which was relieved by timely aid. Beggary had been encouraged—the sad effects of which encouragement upon parents and children were distinctly portrayed, particularly upon children, who, as beggars, learned vagrant habits, and to lie and steal. Imposters had multiplied this last winter, and they had been exposed for the public good. Cases of suffering among the worthy poor were specified, and the happy relief afforded them. The bed of the sick had been made, the medicine of charity dispensed, the dying pillow made easy, and the wings of faith given to the departing spirit by the ministration of this institution. Intended remarks on intemperance were omitted on account of the length of the report.

The report stated the condition of the Poor's purse. During a winter in which money was very hard to be obtained, without any asking, three hundred dollars had been, in six months, contributed to the Poor's Purse. A hope that others beside the subscribers to the institution would aid in charity had been realized. During the first six months of the ministry, seven dollars were given by others. During the last six months two hundred and forty-seven dollars.—There were no debts of the Poor's Purse; and it was gratifying to know that the finances of the Missionary Society were at present in so good a condition, without any debts beyond the present quarter, and with sufficient means at command to meet all liabilities—when the present had been so difficult a year for the collection of money.

The missionary society had raised a noble monument to themselves, in the work started and carried on—but it was not finished. A great work remained to be done. It had been a glory to the Minister to give his strength, and the individuals of the society their substance. The blood of a Saviour, who gave himself for others, had sanctified the work. The hope was expressed that this institution in this place, a child of this society, would always be dear to it as life.

The Rev. Mr. Everett of Boston followed the Rev. Mr. Wood, and in a feeling manner gave utterance to his convictions of the great utility of this institution, and to his knowledge of its excellent effects on the less favored portion of society in his native city.

PLYMOUTH SUNDAY SCHOOL,

CONVENTION AT COHASSET, JULY 11.

This was the largest and best of the Sunday School Conventions which we have yet attended. The day was intensely hot; the attendance as great as possible; the arrangements very excellent; and the satisfaction almost if not quite universal. Hon. Solomon Lincoln, of Hingham, presided, and much of the promptitude, order and success of the Convention, was due to him. Messrs. Beal and Allen, were Secretaries. Rev. Dr. Kendall prayed. Mr. Jacob H. Loud, of Plymouth, read a business-like, condensed, and valuable report of the thirteen schools in this connexion, which was voted to be published in the Christian Register. The report was encouraging in its tone, and practical in its suggestions. It lost no time in general dissertation, did not pretend to be a pretty essay on things in general, and deserved the praise of remarkable fitness to its purpose awarded it in the remarks of Mr. G. G. Channing. Fifteen hundred children belong to the Sunday Schools of this Association of thirteen churches. Manuals are less liked, except for the very young, and many schools are now relinquishing them. They are often crutches and always fetters.

One very important object, was to make teachers' meetings interesting. Could all the Sunday School have the same lesson for the same day, teachers might study that lesson together with great interest and profit.

Libraries are very acceptable, but many question their utility. Many say that the present books do not foster religious reading or spiritual culture, and are only amusement.

Another great object is to retain the older children. In some schools in this county, more than one third are fifteen years of age, and it is highly desirable that the institution should come to be regarded generally as a preparation for the Christian church—something like the Confirmation in Episcopal usage. Finally, it was urged that with more life in the teacher, the school would flourish better; that our "difficulties arise from our own deficiencies," and that the pupil cannot be expected to go beyond, but only to rise towards, his instructor.

Rev. G. W. Briggs moved the acceptance of the report, and spoke at some length upon the necessity of the Sunday School, as an aid to the church in preparing teachers for itself, deepening and extending its own hold on the community, and raising up a fresh body of supporters of religious institutions.

The male portion of our societies are very neglectful of the Sunday School, if not unfriendly to its existence. They give it no sympathy or aid, yet many of them were raised up under this institution—a sad result for the work of a whole generation.

Rev. Mr. Richardson, of Hingham, spoke on the power and value of education. There was a deeper interest in this matter, he said, years ago, than now. After a while, an aversion arose to catachetical instruction; then the Sunday School came as a providential substitute, and his societies were nearly the first to adopt it, with some misgivings.

The prime essential for this work, was the love to teach. We can teach whatever we love. A portrait painter said lately, that he would not give up his brush for all the world; so the teacher must prefer *his* work to every thing else under the sun.

Mr. Loud, the author of the report, next spoke upon the fact that a prosperous Sunday School implies a prosperous church. One can hardly flourish without the other. One cannot pine away but what the other must suffer with it, sooner or later.

Rev. Mr. Stetson, of South Scituate, filled the rest of the time, nearly an hour, before the collation. We have not space for all his remarks, and some of them had but a remote connection with the purpose of the Convention. He said that the Sunday School had not fulfilled its vocation. It had displaced some things, and had not always provided a good substitute. Catechetical instruction had some advantages—though the Westminister Catechism had none, except that it was not understood. Every child, said he, is entitled to a home, to growth in the warm bosom of love, and to receive of the church a generous and genial culture of soul. The child is born into the kingdom of God—willfulness and sensuality cast it out. Nor yet have means been found to keep it within this sphere. The very few slight touches in the Gospels describing Christ's childhood show what our childhood should be.

There are two processes, one of instruction, one of education—the first would pour in, the second would draw forth. The first may be an inferior and temporary affair, but education is the highest and holiest office. All Christian ministers are teachers, not priests—the people are priests after the order of Melchizedick. Mr. Stetson then gave with earnestness and ability his views of the ministry. The Savior made of his disciples a bible class to whem he unfolded his soul; and though ignorant, they loved and welcomed the truth, and truth could not die out of the world. The S. S. Teachers are to be his representations, are to present the Christ of the 19th century.

We are told that ten righteous men would have saved the ancient city—this was not an arbitrary but a necessary fact. Ten men streaming with the divine life would save a community now. The water dashing on your shore is not from the other side of the Atlantic, it is the motion of the waves along the coast. So the influence of the religious man is not imparted, but is the swell of spiritual life in the midst. There is a magnetic influence in goodness. No life is cut off from others. Each life has organic tenderness of its own—there is a constant streaming out from it of impulse and motion.

But a woman is foreordained from all eternity to be a teacher. Wo be to her if she is not. Her hasty judgment about children is often better than man's mature conclusion. Were I possessed of all philosophy, I would bow before many a girl of twenty as to guiding the young. Her fine intuitions were given of God for this very end, and women volunteer, when stiff-backed men refuse. It is a remarkable fact that so many men are satisfied with a merely formal knowledge of God and Christ. Women love children better, and spring to their help. But how does the man know he cannot help them if he never tried! Can he swim before he has been into the water!

It is not a figure of speech, "Christ formed in you." Whenever a child is born, there is a new incarnation of Christ. Let each man and woman be a reproduction of the Logos.

It would be better to give the little ones something to do for the good of others. No good word was ever lost: but, deeds are the visible expression of the life. He would have every child trained to the tenderest humanity—and know there are other children like himself without even a blanket to cover them; that still other children have a mother who may be any hour hurried from them into slavery. If they can do nothing for them, let them at least feel that these orphans of the universe are their brothers and sisters. These feelings may become something effective by and by.

[Circumstances admitted neither of communicating nor receiving our correspondent's excellent report, early enough to set up the whole copy for this week's paper, and we defer the remainder until next week.]

NEW PUBLICATIONS.

People's Journal and Howitt's Journal.

Crosby & Nichols have received the *April* number of this fine periodical—which in reading matter and graphic power of engravings, we suppose our own periodicals of the same class hardly as yet surpass.

Lady Alice; or, the New Una. A Novel. In two volumes. New York: D. Appleton & Company. Philadelphia: Geo. S. Appleton. 1849. 12 mo. pp. 200, 218.

This novel is from the Puseyite School, and whether written to promote the views of that school, and inoculate the large class who read novels—(a class among whom success would seem more probable than any other—) whether for such a reason, or simply to gratify those who are already of that school, we know not; but it is the æsthetic in the forms of religion that is its distinguishing feature. As a *religious* novel we must pronounce it a failure through absence of the real spirit and power of religion. But we venture to pronounce it a superior literary work—a work of fine taste, great beauty, thrilling incident, and high art in the general conception and execution, using some improbabilities rather too great, but which perhaps enhance the effect of the story on the imagination. We demur at putting the charming Lady Alice in man's clothes.

The Philosophy of the Beautiful, From the French of Victor Cousin. Translated with Notes and an Introduction, by Jesse Cato Daniel, Cheshunt College. New York: Daniel Bixby, 122 Fulton Street. 1849. 16 mo. pp 192.

We accept M. Cousin's theory of the beautiful, though not every sentence finds entire response. Ideal Beauty, says he, is evolved from real Beauty by an immediate abstraction which perceives the one in the other. Ideal Beauty is a point which is forever shifting, ever tending towards the infinite. The Apollo is *determined*, it is not then in itself the ideal. Every work of art is only an approximation. Ideal Beauty differs from natural beauty. The latter is beauty enwrapped in the concrete, hid in complexness. As soon as abstraction has disengaged it, it shines forth in all simplicity. Natural beauty is seen, ideal beauty is thought of.

To speak of the fine powers of analysis and abstraction possessed by M. Cousin, and the felicitous manner in which he expresses his thought, will be necessary only to those who know not M. Cousin. The translator has well executed his task. Those to whom "divine philosophy" has a charm, will find the work most agreeable.

The book is published in a style exemplifying the subject of which it treats. It is the first we have seen from Mr. Bixby since his removal from Lowell to New York.

Speeches, Poems, and Miscellaneous Writings, on Subjects connected with Temperance and the Liquor Traffic. By Charles Jewett, M. D. Boston: John P. Jewett, 1849. 12 mo. pp 200.

The daguerreotype, and engraver, and phonographer, and printer, and book binder, have united to produce an adequate record of a man who we hardly supposed could ever be represented to any body except "in propria personæ." In how many will he revived (for the Doctor has troops of friends) the impressions of his versatile and keen wit, his irresistible humor, his strong common sense arguments, in the Temperance reform.—Aided by the benevolence of his friends who contributed a thousand dollars, he has bought him a farm in Millbury where he resides, ready at any call to leave his

plough and do battle again as ever. May he live a thousand years, and his book reach a thousand editions! This for "auld lang syne's" sake!

Franklin's Bible Cartoons.

The second No. of these illustrations of Scripture scenes is published. The first number was so fine as hardly to warrant us to expect the next to equal it at the same price; for the artist must lose money at furnishing such engravings so cheaply, without an immense circulation—which for his own sake and the public's we hope his series will have.

The North American Review. No. CXLIV. July, 1849. Boston: Charles C. Little & James Brown, 112 Washington Street. London: J. Chapman: Putnam's American Agency, 142 Strand.

The articles of the present number are thirteen, and we perceive with pleasure that the North American and also the Christian Examiner have adopted the plan of a printed slip containing the names of the contributors—a plan we first noticed in the New Englander. The July number is good *summer* reading—containing some five or six articles on books of history, and travels, and residence abroad. Rev. Mr. Peabody of Portsmouth contributes a beautiful notice of Dr. Peabody, of Springfield. Mr. James Russel Lowell an article on Kavanagh, with a poet's appreciation of a poet, and a just view of the merit and beauty of that work. Professor Brown of Hanover has as sprightly and tasteful an article as there is in the number, on Bartlet's Dictionary of Americanisms.

History of all Nations, by S. G. Goodrich.

The publishers have every reason to expect a very wide sale of this work. It will be issued in 30 numbers, of about 40 pages each, semi-monthly, at 25 cents a number, and containing 1200 royal octavo pages in double columns. It will present a separate history of *every* nation ancient and *modern, and yet show* how they have acted on one another. It will tell the place where and the time when an event happened, and be illustrated by about 700 engravings. Mr. Goodrich's name is a pledge that the work will be both amusing and instructive.

☞ If we needed to apologize for not fulfilling our promise to notice the July No. of the *Christian Examiner* more particularly this week, we fed that we might be content to say of it in the language of a late sentiment in regard to woman—viz, that she needs no praise—she will speak for herself. We have made a selection on our first page from article II, which is a remarkably clear, candid, just and comprehensive view of the state of religion in France. Mr. Parkman had unusual facilities and opportunities for observation, but not every one could so observe, or present such ripe fruits of observation.

Articles on the Catholic College, and Theology we hope to notice next week.

THE SPIRIT OF THE AGE. This periodical is the Harbinger revived in a new form, with what of life and light there was in the *Univercalum*. The first No. appeared July 7th and the paper will be published every Saturday. WM. H. CHANNING, Editor,—Fowlers and Wells, Publishers. Sixteen pages super-royal. We regard it as a privilege to commune with Mr. Channing, however impossible it is for us to accept some of his theories.

SUNDAY SCHOOLS.

I shall be glad of the privilege of space enough in the *Register* for a few brief numbers on Sunday Schools. Considering them, as I do, very important aids in religious education, I wish to throw my mite of thought and suggestion into the general treasury of means for the promotion of this unobtrusive but important work for the *melioration*, improvement, and elevation of the human family.

Starting, as I propose to do, with the Report of the agents of the Sunday School Society, for my text, I ask the favor of you to give the said Report an insertion in an early number of your paper, as it will naturally lead to the consideration of some topics, intimately connected with the success of this modern institution for religious progress.

Respectfully yours,
G. F. T.

[We need not add that G. F. T's articles will be welcomed. The Agent's Report appears on our first page.]

Strawberries served up with the *Cream* of human kindness.—

We were told the other day that Mr. Congdon, cashier of the Mechanics Bank in New Bedford, last Sunday picked three pecks of strawberries in his garden, and making the overseers of the poor find sugar, carried them to the Poor House, and gave its inmates a delicious feast. We mention the fact not to please him, but to stimulate others to follow his example.

This beautiful act of courtesy to the poor, does not surprise us, coming as it did from one who exemplifies in the illustrious humility of his daily life, that "he who serves is greater than he who feasts." "Do to others as you would have others do to you," is no "lip service" of such an one; it is the "Lesson for the Day," even the Sabbath day.

No vain oblation this on the altar of Sabbath sacrifice. In the name of the Sisters of Charity we thank him.—[Comm.

THE UNITARIAN SOCIETY IN MEDFORD, received from Rev. John Pierpont, on Monday last, his acceptance of their invitation to become their minister.—

☞ Rev. "Mr. Barnard's Report" is published, with the "Proceedings of the 12th Annual Meeting of the Association for the support of the Warren Street Chapel." Like all his Reports, it will richly repay perusal, and indeed presents subjects that demand attention. We gave a report of the proceedings in the Christian Register of April 28th, but of course it was only an outline.

COLLEGE OF NEW JERSEY. The 102d anniversery of this venerable institution was held on the 15th ult. The literary societies of the College were addressed by the Hon. John Thompson Mason, of Maryland; his theme, education. On Tuesday evening, 26th ult., the annual exercises of the junior class took place, followed by the "Commencement," on Wednesday, 27th ult. A large class graduated. The College, it is understood, was never in a more prosperous condition. The degree of D. D. was conferred on the Rev. John G. Lorimer, of Glasgow, Scotland, and the Rev. Edward D. Smith, of New York; and that of LL. D., on William P. Finley, President of the College of Charleston, South Carolina, and on the Hon. Judge Wayne of Savannah, of the U. S. Supreme Court.

Frederick A. Packard, well known as the head of the American Sunday School Union, was on Tuesday evening last elected President of Girard College, Philadelphia.

☞ Rev. Charles J. Jones, Boatmen's minister at St. Louis, has called on us with a general letter from Rev. Mr. Eliot, who commends his object to obtain funds to build a Church in that city for the benefit of Boatmen—a Church which, though originated by Presbyterians, is by its constitution such that its pulpit will be as open to Mr. Eliot as to any other clergyman in the city. It is founded on the broadest basis of Christian charity.—The need of such an enterprise will be manifest when it is considered that there are 1500 boatmen on an average in St. Louis, who need the services of a Christian minister more even than the sailor in our seaports. And the necessity for application abroad for help exists in the desolations by the pestilence, and by the fire of the 17th of May. The *minister* selected, in Mr. Jones, who went thither in April last from Princeton Theological Seminary, was a fortunate choice. He bears his credentials in his face, or if sought further, they will be found in his history for the last eight years, and in the testimonials of Rev. Dr. Alexander, senior, and others. An Englishman by birth, and sailing from England to India, he landed on his second return voyage at the port of Boston—a poor sailor—without the rag of a jacket on his back, and was converted under the ministry of Rev. Mr. Lord. He has since regularly graduated at Lafayette College, and passed through a full course of theological instruction, and is now in the position to which, in a voyage after his conversion, he consecrated himself—a minister to seamen. That he will be eminently successful is morally certain, if God shall spare his life. We most heartily commend him and his cause.

REV. MR. WOOD'S MINISTRY IN LOWELL.—We are happy to learn that, at a "private meeting of the principal gentlemen of the Missionary Association in Lowell, there was a warm expression of opinion for the continuance of the ministry at large under the same organization and on the same plan as heretofore, and that at the annual meeting July 1st, it was agreed unanimously and heartily to go on as usual. Instead of the funds being short, as *apprehended*, there is enough to meet all demands as far ahead as January next!"

PEACE DELEGATES. Rev. Dr. Joseph Allen of Northboro', Rev. James F. Clarke of this city, Rev. John Cordner of Montreal, and Rev. Cyrus Pierce late of the Newton Normal School, sailed in the Plymouth Rock on Friday noon last for Liverpool. They will attend the great Peace Convention in Paris. Mr. William Henry Hurlbut, of the Cambridge Theological School, sailed in the same vessel, to spend a year or two in England, at Paris, Berlin and other places.

RT. REV. WILLIAM TYLER, first Roman Catholic bishop of Hartford, died on Monday, 18th inst., at his episcopal residence in Providence, in the 45th year of his age. He was born of Protestant parents in the town of Derby, Vt., but at the age of sixteen, he, and his father and mother, and all the other members of his family were received into the Roman Catholic communion. He was consecrated bishop in the Cathedral of Baltimore, March 17, 1844. His disease was rheumatic fever which threw him into delirium, during which he lamented that he should be prevented from laboring for the souls entrusted to his charge, and he frequently begged to be suffered to return to his duties.

MARYLAND PILGRIMS. On July 15th, a large number of Catholic citizens of Maryland and the District of Columbia celebrated the anniversary of the "landing of the Maryland Pilgrims," on the spot of the original settlement, in St. Mary's Co. The dignitaries of the Catholic church were there from far and near; as well as the heads of their various colleges and literary institutions. The public exercises consisted of a voluntary address by bishop Spaulding, on the duty of sanctifying the purposes of life by religion; 2. prayer offered by Dr. Pise of New York, and 3. an Address prepared for the occasion, by Col. Z. C. Lee, of Baltimore, who we are told in the course of his able and eloquent remarks vindicated the character of Maryland catholics from the charge of intolerance.

Dr. FRANCIS LIEBER of South Carolina College has been selected as one of the lecturers of the Smithsonian Institute, at the next Congressional Session.

THE CLERGY OF THE ROMAN CATHOLIC DIOCESE OF BOSTON, on May 31st, presented a very costly and splendid offering to BISHOP JOHN BERNARD FITZPATRICK, as a testimonial of their regard. It was obtained in Europe.

The offering consists of a grand folio Pontifical, in four volumes, the largest and most complete to be had in Europe,—such as is used on the most solemn occasions in Rome—a Missal encased in "Vermeil," with various emblems in gold and silver, in the finest taste, and most elaborate style,—a Bell,—the Bugia,—the cruets and stand, all in silver and gold of truly admirable Parisian workmanship—a basin and ewer of solid silver, embossed with much skill, and richly gilt, and of size and proportion that might deserve the name of magnificent, and a beautifully finished Crosier, of silver, richly gilt, (vermeil,) inlaid with precious stones, all of them of great beauty, and several of them of value as gems.

DISPENSATION. Fish being regarded as inducive to the Cholera, Bishop Hughes of New York has suspended that law of the Catholic Church, which prohibits the use of meat, on Friday, from now till the 18th of August, should the Cholera continue till then.

THE HON. G. BANCROFT. At the Oxford commemoration on Wednesday last, upon the opening of the convocation, the vice chancellor alluded to the distinguished persons who were to have the honorary degrees conferred upon them. On his taking his seat, Dr. Bliss, the registrar of the university, in a lengthened Latin speech, introduced the Hon. George Bancroft, minister of the United States, and James Heywood Markland, Esq., F. S. A., when the honorary degree of doctor in civil law was conferred upon them amidst immense cheering.

SLAVERY IN CALIFORNIA. A letter from San Francisco, from Rev. T. D. Hunt, to the Newark Advertiser, closes thus:

A negro woman and child were bought a month since by a merchant of this town for $1,-900! The buyer was originally from Rhode Island and the seller from Oregon. The occasion of the purcaase was the difficulty of obtaining servants, but this cannot be repeated without calling out a public demonstration."

The Rev. Horace Bushnell, of Hartford, Ct., has accepted the invitation of the New England Society, of New York, to become their Orator on 22d of December next, the Anniversary of the Landing of the Pilgrims.

THE CHOLERA. Number of deaths at St. Louis for the week ending July 10th, 678, and still on the increase! number of deaths of all diseases, week ending July 2, 940—of these 665 were emigrants! At Cincinnati on the 10th, 79 interments; In New York 85 new cases and 30 deaths of cholera reported on the 11th—about the same in Philadelphia. In Boston several cases on Tuesday and Wednesday. At the West and South West, especially among slaves, the ravages of the pestilence are awful. The weather there, as here, intensely hot, is as much above that of the season usually, as some of the cold of the last winter was above former experience.

GENERAL ASSEMBLY'S FAST DAY, was observed on Thursday July 5th, with special interest, says "the Presbyterian, in view of the presence of the Destroyer among us. The churches were open in our cities, and attended by encouraging numbers." It was also observed by the General Synod of the Reformed Dutch Church. The sanatary committee, in the city of New York, in the way of a very becoming recognition of the providence of God, have addressed a circular to the pastors of the churches, inviting their co-operation—requesting them, at such times and in such ways as their discretion may dictate, to call the attention of their people to the importance of avoiding all irregularities in living, all undue excitement of mind, and every thing unfriendly to a calm and confident trust in Him, to whom we are all indebted for life and health, and every blessing. This call, adds the Presbyterian, was responded to from many pulpits, on Sunday July the first.

NATIONAL FAST ON ACCOUNT OF THE CHOLERA. President Taylor has issued the following proclamation:

At a season when the Providence of God has manifested itself, in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been on His protection, should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of Divine mercy.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States, as a day of fasting, humiliation and prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of public worship, to acknowledge the infinite goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the Almighty in His own good time, to stay the destroying hand which is now lifted up against us.

Z. TAYLOR.

Washington, July 3, 1849.

THE CLAY AND TURNER AFFRAY. There has not yet appeared an authoritative statement of this affair. The Maysville Eagle gives the following from an eye-witness, which is the more probable in the circumstances described.

"There are three Pro-Slavery candidates for the Convention from Madison, Messrs. Willis and Chenault and Major Squire Turner, (father of Cyrus Turner,) and but one Emancipation candidate, Major Burnam. At a regimental muster at Walden's on Thursday the candidates spoke, Willis and Chenault leading. Maj. Turner followed—(although he had promised Cassius M. Clay the stand before him, alleging that Clay was not a candidate, and the crowd was fast dispersing)—and made a long speech. Clay then took the stand, and bore more heavily in his remarks upon Turner than upon either of the other candidates, and it was now evident for the first time that there was some unpleasant feeling between them.

"On the next day, Friday, another discussion took place at a regimental muster at Fox Town. Willis spoke first, Turner next. When Turner had spoken about an hour, Clay appealed to him to give Maj. Burnam an opportunity of defending the Emancipationists and their views; but Turner refused, and spoke half an hour longer, in a severe strain, during which he read from the "True American" newspaper a portion of the article that caused the Lexington mob and the removal of the True American Office to Cincinnati. Clay now appealed to the people to say whether it was fair that this article should be read, unless accompanied by the statement so often made to Mr. Turner, that the article in question was written by a South Carolina planter, (as many of his friends believed, for the express purpose of breaking down his press,) and sent to his office and printed while was lying sick of the typhoid fever. The article, he said, was as repulsive to his feelings and views as it was to Maj. Turner's, or any other man's—and if he had not been confined to a bed of sickness it should never have appeared in his paper. Mr. W. L. Neale, the printer of the True American, was on the ground, and would confirm the statement.

"Maj. Turner continued his speech, after this interruption, and when he concluded, C. M. Clay took the stand for the purpose of making a kind of apology to the people for the interruptions he had caused, the explanation did not occupy more than two minutes; he was leaving the stand, when Maj. Runyon, a lawyer of Richmond, at a considerable distance off, plied him with questions, and Clay; with the consent of Chenault, who claimed the stump, endeavored to answer him. Runyon pronounced a statement made by Clay false and untrue. Clay referred to an act of the Legislature in proof of his assertion, and finally told Runyon, who had interrupted him before, that he was a mere tool of Turner, and was obeying his master. Clay descended from the stand in perfect good humor, and without expecting a difficulty with any one, when Maj. Turner remarked that 'Runyon was not his tool.' Clay replied that whether Turner knew it or not, he was evidently his willing tool. Upon this, Cyrus Turner, the son of the candidate, stepped up to Clay, and pronounced his satement a d——d lie, and struck him in the face. Clay was soon stabbed by some one behind him, beat over the head with a stick by Alfred Turner and perhaps others, and a revolving pistol was snapped four times at his head, bursting a cap each time, by Thomas Turner. He did not draw his knife nor shake off the hold of those who were clinging to him, until he perceived the bloop spouting forth from his side and believed from the wound that he must die. With superhuman effort he shook off those who held him, encountered Cyrus Turner and stabbed him.

"The wound took effect in the lower part of his abdomen, resulting in his death in thirty-four hours." Mr. Clay it is expected will recover.

REVIVAL OF RELIGION AMONG THE JEWS IN HUNGARY. A very remarkable revival of religion commenced among the Jews at Pesth, the capital of Hungary, just before the breaking out of the recent insurrection in that country. The Rev. Mr. Smith of the Scotch Free Church, who was laboring at the time among the Jews at Pesth, at a missionary meeting in London, on the 7th ult., related the following particulars of the revival:—The work commenced in a little boy, son of a Jew. Shortly after his elder sister was brought to the knowledge of the truth, and through the instrumentality of these two, God was pleased to bring to himself other members of the same family. These two disciples were in the habit of going to their secret chambers, and there, in earnest prayer, they poured out their requests to God, and they gave Him no rest until their petitions were heard, in the conversion of the father, the mother, the elder sons, and two of the daughters, and also their servant; and to this hour they continue faithful. The work has proceeded so that within a short period we have conversions from every class of society, among merchants, in the medical class, in the divinity class, and among the laboring classes, all brought to the knowledge of Christ. And these conversions were accompanied with a large outpouring of the spirit of prayer. The young converts were accustomed to spend whole nights in prayer. They would divide the nights into watches, one party rising to pray while the other was at rest, and thus they persevered until God poured out his blessing. Such were the effects produced, that people think now very differently from what they did, of what pure Christianity is. We were every where well received by the Jews, and heard with attention and respect, so that the sound of the glorious gospel was heard in all parts of Hungary.

Wm. C. Bryant of the New York Evening Post, has gone to Europe with his friend, C. M. Scopp a wealthy merchant and patron of the Fine Arts. Rev. Mr. Bidwell, of the New York Evangelist, has also gone on a European tour.

HENRY COLMAN. We observe by the Christian Citizen, that Mr. Colman addressed the League of Brotherhood, in London, on May 30th.

Rev. John D. Moriarty, long and favorably known to the travelling community as the host of the Congress Spring House, at Saratoga Springs, died on the 18th ult. of apoplexy. His hotel will be carried on by his widow and one of his sons.

A letter from Rev. W. W. Scudder, dated Oodooville, April 6th, announces the sudden death of his wife, of cholera. She died on Sabbath morning March 11th, in the most peaceful and joyful manner.

☞ Hon. John P. Hale delivered the oration on fourth of July at Saco, Me.

"THE REVERE HOUSE." We accepted Mr. Paran Stevens' polite invitation to view the improvements made in the "REVERE." They are on a scale of great splendor, and those who desire the costliest appliances of ease and luxury will here find them in a style unsurpassed in the country. And yet these will be found, even with the fine location besides, less the attractions to the guests of the REVERE, than the enterprise, and skill, and courtesy, and generous attention, which unite to make its landlord so popular. Our good wishes for the success of the House are increased by the consideration that they who seek repose and comfort at the REVERE, minister also to needy and suffering families of the Mechanic Charitable Society, to which fraternity the building belongs, and aid the progress of the mechanic enterprise and arts, to which the fraternity is devoted.

FRANCE BUILDING UP WHAT SHE ONCE DESTROYED. Thirty four or five years ago, says Bishop Hughes, the Pope was driven from his church and incarcerated in a dungeon, through the instrumentality of the French. Then through the instrumentality of England, he was restored. Now the French nation who had led captive their former Pope, are laboring to restore him.

ARBITRATION. The American Peace Society has passed unanimously the following vote: "That the Hon. Judge Jay, of New York, President, the Hon. Isaac Collins, of Philadelphia, Vice President, and the Rev. Charles Brooks, of Boston, Chairman of the Executive Committee, be a delegation to wait on the President of the United States, to urge on him the expediency and importance of inserting the arbitration clause into all our future treaties with foreign nations."

CAPITAL PUNISHMENT IN NEW HAMPSHIRE. The House of Representatives of New Hampshire have adopted a resolution declaring it inexpedient to legislate on the subject of Capital Punishment, by a vote of 149 against 86.

THE MILLERITE SPIRITUAL WIFE AFFAIR. Thomas W. Haskins and his spiritual wife, Love Eaton, were tried yesterday before the Court of Common Pleas, held in the church, at Concord, Mass. Haskins brought his bible into court, and pleaded his own case. He cited scripture by the yard, completely non-plussing Judge Mellin, the presiding magistrate, by the quotations. He said he was not a man given to the flesh, but found that his aged spouse and mother of his children was not the one divinely appointed for him, and that Love Eaton, the spinster, was duly elected to his bed and board by his and her Creator. He and Love Eaton were found guilty, and sentenced as follows: Thomas W. Haskins, two years in the House of Correction, and Love Eaton eighteen months in the same Institution. Haskins turned up his eyes and thanked God that there was a higher tribunal, where he could be heard more favorably. Love personified her name by blessing the Divine Being for the result, as she could then be near her elect. [Herald.

☞ The SERMON before the Graduating Class of the Cambridge Divinity School will be delivered on the evening of the 15th inst. by Rev. Frederick H. Hedge, of Bangor, in Rev. Mr. Newell's Church. Services to commence at 7½ o'clock.

☞ DIVINITY SCHOOL, CAMBRIDGE. The thirty third Annual Visitation of the Divinity School in Cambridge will take place in the Chapel of the University on MONDAY, the 16th inst. The Exercises, consisting of Dissertations by the members of the Senior Class, will commence at 10 o'clock.
july7 2w

☞ THE ANNUAL MEETING OF THE ASSOCIATION OF THE ALUMNI,—of the Cambridge Theological School will be held in the College Chapel, on MONDAY, 16th July, at 2½ o'clock P. M.

The Annual Address will be delivered in the Chapel at 4 o'clock, by Rev. Dr. Hall of Providence, R. I.
tw JNO. F. W. WARE, Sec'y.

☞ CHILDREN'S MISSION. The subscribers acknowledge the receipt of the following sums, contributed for the support of the Children's Mission in Boston. From the First Christian Church in Boston, $25,00. From the Bulfinch st, Church Sunday School, $6.00. BENJ. H. GREENE, Treasurer of the "Children's Mission." June 28.

MARRIAGES.

5th inst., by Rev. Mr. Thompson, Joseph Farley, Esq., of Ipswich, to Miss Lydia Brown, of this city.

In this city, at Grace Church, 9th of April last, by the Rev. Charles Mason, the Rev. G. W. Porter, Rector of St. Mary's Church, Dorchester, to Miss Elizabeth Eustis Langdon, of Portsmouth.

In East Boston, July 3d, by Rev. S. Cobb, Mr. La Fayette Culver, to Miss Eunice H. Cobb, eldest daughter of the officiating clergyman.

[A beautiful and generous slice of wedding cake accompanied the notice of the marriage.]

July 5th, by Rev. Mr. Coolidge, Mr. Henry Preaut, of Philadelphia, to Mrs. Maria E. Brewer, of this city.

In Providence, R. I., 3d inst. by Rev. Dr. Hall, Mr. Charles Potter to Miss Arazelia G., daughter of Albert G. Greene Esq.

DEATHS.

On Thursday, Mrs. Sarah Anne, wife of Mr. Benj. Fabens, jr., and daughter of Thomas and Nancy Newcomb, of Haverhill, aged 32 years.

At Brattleboro, Vt. Capt. Benj. Thorndike Obear, of New York, formerly of Beverly, 48. He was stopping at the Brattleboro' Water Cure, and attempting to mount his horse for a ride, on Monday evening, the animal reared and falling upon Capt. O. injured him so severely that he died on Thursday.

In St. Louis, 3d inst. of cholera, Payton R. Hazard, 39, eldest son of the late Hon. Benj. Hazard, of Newport.

At Amherst, Mass, 19th inst. Peter Jackson. He was born on the passage from Africa, was slave to a Dutchman in Kinderhook, and obtained his liberty by running away from his master. His age, as calculated by his neighbors, from his recollections of the old French war, and as inscribed on his coffin plate presented by them, was 122.

Prof. Sherman, president of Jackson College at Columbia, Tenn., was killed, by being thrown from a stage coach against the timbers of a bridge at Nashville.

Professor Sherman was related to some families in North Andover.

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Ministers and students in theology will avail themselves of an indispensable book of reference, furnished them in a style of so much beauty and compactness, at so low a price. To a Sabbath School Teacher, a good Concordance is as necessary as to a Pastor.. [N. Y. Observer.

We are happy to introduce this volume to our readers, and thank the Publishers for providing so invaluable a Work, at so reasonable a price. It will be worth the best efforts of the Sabbath School Teachers, and larger pupils, to make this a part, and, next to the Bible itself, the best part of the apparatus for preparing themselves for their Sabbath recitations. The condensation effected in this edition, leaves the book even more perspicuous, and a readier help than before. [Christian Mirror, Portland.

We cannot see, but it is in all points, as valuable a book of reference for ministers and Bible students, as the larger edition. [Christian Reflector, Boston.

All in the incomparable work of Cruden, that is essential to a Concordance, is presented in a volume much reduced both in size and price. [Christian Watchman, Boston.

The new condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our Biblical literature. The Work has been examined critically by several ministers and others, and pronounced complete and accurate. [Baptist Record, Philadelphia.

This is the very work of which we have long felt the need. We obtained a copy of the English edition some time since, and wished so one would publish it; and we are much pleased that its enterprising publishers can now furnish the student of the Bible, with a work he so much needs, at so cheap a rate. [Advent Herald.

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3. Journey from Liege in a Prussian Diligence—Sharpe's Magazine.
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5. Austria and Hungary—Blackwood's Magazine.
6. Mary Powell's Maiden and Married Life (3d Part,)—Sharpe's Magazine.
7. History of a Household,—Ch. 3, 4, 5.—Sharpe's Magazine.
8. Leaves from Admiral Lord Minorca's Note Book—Bentley's Miscellany.
9. Day-Break and Peep of Day.—A French Guard-House Legend—United Service Magazine.
10. COMMOTION OF EUROPE.—French President's Message; State of Affairs in France; Misrepresentations of Hungary; The Struggle in Rome; American Interests in Europe; Position of England; Russian Manifesto; Canada—Examiner, Spectator, N. Y. Tribune, Boston Courier, Balt. American, N. Y. Courier.

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☞ A new volume has just commenced.

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PERIODICALS FOR JULY. Eclectic Magazine; Hunt's Merchants Magazine; North American Review; Knickerbocker; Biblical Repository; Christian Examiner; Journal of Medical Science, &c. Just received by CROSBY & NICHOLS.
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THE ARTIST'S MARRIED LIFE. The Artist's Married Life; being that of Albert Durer, 16mo, price 87cts cloth, gilt backs.

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10 " Flor. Sulphur,	2000 lbs Arrow Root,
6 " cases Cassia Buds,	50 boxes Castile Soap,
20 " Rhubarb Root,	50 kegs sup. carb. Soda,
10 bbls Refin Camphor,	100 lbs Eng. Iodine,
25 boxes Bay Waters,	50 lbs " Hyd potas.,
5 bales Sponges,	20 grs Indian Veg. Pills,
1000 lbs Slippery Elm Bark,	20 " Brandreth's do.,
25 bls Glauber's Salts,	10,000 lbs Lozenges, various
70 " Epsom do,	900 oz Sulphate Quinine,
10 cases Liquorice paste,	100 boxes Gum Arabic Drops
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TERMS.—SEASON TICKETS.—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

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Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.
july7 tf TRUMAN MOREY.

DRS. ROGERS & CARTEE,
SURGEON DENTISTS,
OFFICES NOS. 68 AND 85 MAIN STREET,
CHARLESTOWN.

DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The PRESERVATION of the natural teeth, if possible, by filling, cleansing, &c.;—

Their EXTRACTION, (without pain, if desired,) when past recovery;—

The INSERTION of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

The management of DENTITION in children;—together with

The treatment of DISEASES, MAL-FORMATIONS, and INJURIES of the mouth.

The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.

We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.
july7

A NEW HYMN BOOK.

HYMNS for the Sanctuary, compiled by a Committee of the West Boston Society.

Copies furnished for examination.

Published by CROSBY & NICHOLS,
june30 1is2s 111 Washington st.

JEWETT & PRESCOTT'S
SPECIAL
SALE OF STOCK,
In Milk Street,
WITHOUT REGARD TO
Wholesale Prices," "Auction Prices,"
OR THE
"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES
OF OUR ENTIRE STOCK OF
Shawls, Dress Silks,
MANTILLAS,
VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

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Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

SUMMER RETREAT AND FAMILY SCHOOL.

THE residence of the late Dea. J. SULLIVAN, (Germantown,) Quincy, will be open for the reception of Boarders the coming season.

The location is particularly favorable for the healthful recreation of children, or invalids seeking the benefits of sea air and bathing, without the excitements commonly connected with public watering places.—Several individuals, or a few small families can be accommodated. Engagements may be made immediately, and the rooms will be ready to be occupied from the *first of May till October.*

The FAMILY BOARDING SCHOOL in operation there for several years past, will be continued for a limited number of children, who may receive instruction in Music, Drawing, Painting, and other common and higher branches, as formerly. Board for scholars, and instruction in English studies, $2 50 per week.—Additional charge for Music and other branches.

Daily communication with Boston by Stage and Railroad.

Information concerning the location, &c., may be obtained of Mr. J. W. SULLIVAN, 23 Long Wharf; of Capt. T. V. SULLIVAN, 3 Sewall Place; and of Mr. WM. BLAKE, 47 Allen Street, Boston.

Application may be addressed to MISSES SULLIVAN, Quincy, Mass.

REFERENCES.

Rev. WILLIAM HAGUE,
Dr. GEORGE C. SHATTUCK, } Boston.
Dea. S. G. SHIPLEY.
Rev. WILLIAM ALLEN, Quincy.
Dr. J. WILD, Braintree.
Germantown, April, 1849. 2tis june23

SM

POETRY.

For the Register.

INTROVERSION.

The gloom of deepening twilight gathers thick and fast—
Another day with all its busy cares is past;
The birds their evening song have hushed on every bough;
Spirit! so restless, eager, striving, hushed be thou!
Call home thy wandering thoughts, thy vain desires,
And breathe the peace this quiet hour inspires.

The iris-hued and golden flowers have closed each bell and cup,
Yet still from their unfolded buds sweet fragrance rises up,
It mingles with the insect hum that fills the laden air,
As though from nature's lowliest things arose a voiceless prayer;
Hast thou, my heart, no inward voice to raise,
And swell the silent incense to thy Maker's praise?

Spirit! allied to highest, best, and holiest things,
Wilt stoop for aye to earth thy drooping wings?
Wilt thou not soar anon to regions of thy birth,
And leave behind this dull and weary earth?
Why claims't thou not thy heritage, of power
To rise above the cares that throng life's little hour?

Spirit! I hear thy murmuring voice, I listen now,
And to thy holy teachings would with reverence bow;
Dost say that I have clogged thy wings, repressed thy flight,
And, when thou wouldst have soared, have plunged thee back in night?
Dost say that thou hast struggled hard through all this weary day,
To hold me back from error's broad, but dangerous way?

Dost say that thou hast raised thy warning voice unheard,
When anger burned within, or envious passion stirred;
That thou hast labored hard but fruitlessly to win,
The victory o'er each cunning cherished bosom sin,
That I have left thee in thine hour of utmost need,
To cope unaided, with each sinful thought and deed?

Alas, and is it true that I have thus unfaithful been,
Neglected thus thy still small voice thou monitor within?—
Now is thine hour of triumph—midst the gathering gloom
Thy voice, like prophet-note, seems summoning to doom;
But no, I turn from thee, with penitential prayer,
To Him who bids me hope, when thou wouldst teach despair.

Father, forgive, oh, Thou most merciful and just!
Smite not thy helpless creature, trembling in the dust;
Forgive the past, and, strengthened by almighty power,
May I in purity advance as hour succeeds to hour,—
That I may meet in peace the evening of that day,
Which hath for me, on earth, no morrow's dawning ray.

M. A. F.

Northampton, N. J.

MISCELLANEOUS.

FANATICISM AND THE VOICE OF NATURE.

We have mentioned a recent publication—Kaloolah—from the press of Mr. G. Putnam—a book in spirit and ability standing decidedly at the head of its class, and only of too absorbing interest, as we can editorially testify from its taking our attention from every thing else until, in part of a day and night, we finished it. While its influence on the young may be to awaken, or stimulate too strongly, the love of adventure, it at the same time is adapted to call forth noble and generous sentiments, and to show the beauty of moral purity. Among its life-like sketches of manners and practices,—so life-like as to make the book seem an authentic and true book of travels, is a description of a revival, to the verisimilitude of which we bear witness—though it is due to say that we have known some "revivals" without such excesses. The sketch from nature that follows the revival scene, is very beautiful.

A revival of religion, as it was called, at last put an end to my academic course; in fact, it came pretty near putting an end to the academy itself. It had simultaneously broken out in each of the three churches into which the town was divided, the Baptists, Methodists and Presbyterians, and gradually included the members of our own school as well as the inhabitants of the village. It spread itself like an epidemic, and seemed to be governed by similar laws. Rapidly increasing in violence as it advanced, it attacked all classes, but evinced particular power over the very young, the very aged and the very vicious. No revival in that section of country had ever been more complete, or had been more strongly characterized by enthusiastic zeal, and intense, wild, passionate excitement; and none, I may say, supposing it to have been at first the true spirit of God stirring up the apathetic consciences of men, was ever more thoroughly perverted from its proper ends, or marked by more disgusting scenes of intemperance and fanaticism, or followed by a more complete and striking reaction.

In a short time, out of a hundred and eighty scholars, male and female, but five remained "unconverted." The school was entirely broken up, all recitations and studies were neglected. Every one went and came as he pleased; teachers and pupils were all too busy with the concerns of the soul to heed the duties of the school, with the exception of our venerable president, who was also the pastor of the Presbyterian church. He had set himself sternly and strongly against what his good sense led him to pronounce an unhealthy, if not an unholy excitement. He predicted that much evil would come of it, and endeavored to moderate the inflammatory zeal of his flock; but in vain. He could not withstand the overwhelming and impetuous tide of public opinion. A highly cultivated mind, refined taste, gentle manners and undounted piety served not to save him from contumely and insult. Rampant zealots prayed for him even in his own church as a blind leader, a weak brother, an agent of the devil: while he, finding that he could not repress or divert the storm, calmly awaited its subsidence, knowing that with the return of reason would return the influence of his character and his counsels.

From all quarters of the academic buildings, and at all times of the day and night, could be heard the sounds of prayer. Protracted meetings now commenced, one of which lasted without the slightest intermission for seven days and seven nights, and it was even proposed to continue it longer, in the expectation of the arrival of a distinguished preacher, who was famous for his vigor, fluency, and spirit-stirring influence in prayer. All kinds of curious stratagems were resorted to by the adroit leaders of these meetings to entrap the feelings of the unregenerate. Every one was prayed for in full congregation by name, and frequently effective allusions made to age, situation, connections, and prospects. Little children with plaintive voices would sometimes be selected for this purpose, and sometimes girls grown to womanhood, with whom the sinner was supposed to be a little *aux petits soins*. In this way our band of five lost very unexpectedly one of its members, and the unconverted were thus reduced to four, with the old President at their head.

At this time most of my hours were spent in the woods, either fishing, reading, or perchance, dreaming. Often stretched at length upon the sunny bank of the most beautiful trout stream in the world, or seated upon some prostrate giant of the forest, I have turned with shuddering and loathing from the sight and sounds of the distant village, and have felt borne to my innermost soul the conviction that cant and rant are utterly inconsistent with the true worship of God. How soft, and low, and calm, yet deep and full of meaning and power are the hymns sung to His praise in the great temple of nature. How varied too! How infinitely expressive! Listen to the hot sunbeams striking upon the thick pendant foliage, to the soft sighing of the million leaves, as, disturbed by the fitful breeze, they twist and wriggle themselves back to stillness and rest. Listen to the low hum of the lazy insects; to the hesitating twitter of the sleepy birds, or to the occasional sullen sluggish plash of some trout who has been lured from his siesta by the temptation of the careless fly. The blended whole makes music—the most saddening music—it speaks of life, health, vigor; but of life, health, vigor, doomed to decay. It is prophetic in its tones; the deepest well-springs of the soul are stirred, gently, sadly, but not unpleasantly, as the foreboding notes rise, and swell and fall. Anon, the tempest comes, the majestic clouds speak to each other and to earth in the deep voices of the pealing thunder; the sturdy woods re-echo, and prolong the crashing sounds; the wind sweeps through the foliage with a hollow rushing, as if a myriad viewless spirits were flapping their pinions and careering before it—the big drops fall with leaden sound upon the leaves. Does not the whole make the wildest, sublimest harmony? . . . Stand forth and enjoy it! Listen to the awful chorus and feel alike the infinity of God and the greatness of the soul.

The storm has passed—the moistened foliage rustles in the breeze; but with a different tone—a tone of pure gladness, the insects beat the air with their tiny wings to a more joyful measure; the birds sing freely, blithely; the trout spring actively from the placid lake, and dash the sparkling circles with a sound of merriment and glee. The harmony is of nature revived, restored. It speaks of hope and confidence—it presages immortality. But how easy, natural and quiet! How deep, and strong, and heart-pervading in that very naturalness and quiet! Ah! in all that infinite variety of praise, and prayer, and thanksgiving, you can discover nothing like rant or cant.

ROMANCE OF RUSSIAN HISTORY.

[From Blackwoods Magazine, June number.]

The characters of few sovereigns admit of being judged more variously than that of Peter I. of Russia, surnamed the Great. According to the point of view whence we contemplate him, we behold the hero or the savage; the wise legislator or the lawless tyrant; the patient pursuer of science or the dissolute and heartless debauchee.

A short time before his death, according to M. Blanc, although other writers fix the date some years earlier, Peter was violently smitten by the charms of a young girl named Ivanowa. Although tenderly attached, and about to be married to an officer of the regiment of Schouvaloff, she dared not oppose the Czar's wishes, but became his mistress. Peter, who took her repugnance for timidity, fancied himself beloved, and passed much of his time in her society, in a charming cottage in which he had installed her at one of the extremities of St. Petersburgh.—He had enriched her family, who were ignorant, however of her retreat. Her betrothed, whose name was Demetrius Daniloff, was in despair at her disappearance, and made unceasing efforts to discover her, but all in vain, until Ivanowa, having made a confidant of a Livonian slave, had him conducted to her presence. The lovers' meetings were then frequent, so much so, that Peter received intelligence of them. His anger was terrible; he roared like a tiger.

"Betrayed! betrayed everywhere and always!" cried he, striding wildly about the room, and striking his brow with his clenched fist. "Oh! revenge! revenge!"

Before the close of the day he left the palace, alone, wrapped in a coarse cloak, his feet in nailed shoes whose patches attested their long services, his head covered with a fox-skin cap which came down over his eyebrows and half concealed his eyes. He soon reached Ivanowa's house, where the lovers deemed themselves perfectly secure, for the Czar had spread a report of his departure for Moscow. Moreover, the faithful Livonian slave kept watch in the antechamber, to give an alarm at the least noise. Peter knew all this, and had taken his measures accordingly. Opening an outer door with a key of his own, he bounced into the anteroom, upset the slave, and with a kick of his powerful foot burst the door that separated him from the lovers. All this occurred with the speed of lightning. Daniloff and Ivanowa had scarce time to rise from their seats, before the Czar stood over them with a drawn sword in his hand. Ivanowa uttered a cry of terror, fell on her knees and fainted.—Prompt as the Czar, Daniloff bared his sabre and threw himself between his mistress and Peter. The latter lowered his weapon.

"No," he said, "the revenge were too brief."

He opened a window and cried *hourra!* At this signal a hundred soldiers crowded into the house. Mastering his fury, the Czar ordered the young officer to be taken to prison, there to receive one hundred blows of the *battogues* or sticks. Ivanowa was also confined until the senate should decide on her fate. The next day Daniloff received his terrible punishment. Before half of it had been inflicted, his back, from the loins to the shoulders, was one hideous wound, &c., &c. We omit the revolting details. Nevertheless the executioners continued to strike, and the hundred blows were counted, without a complaint from the sufferer. The unfortunate Daniloff had not even fainted; he got up alone, when untied, and asked to have his wounds carefully dressed.

"I have need to live a short time longer," he added.

Meanwhile Ivanowa was brought before the senate, and accused of high treason and of trying to discover state secrets—a charge of Peter's invention. The supple senate, created by the Czar, condemned her to receive twenty-two blows of the knout in the presence of her accomplice Daniloff, already punished by the emperor's order. On the day appointed for the execution, Peter stood upon the balcony of his winter palace. Several battalions of infantry marched past, escorting the unfortunate Demetrius, who, in spite of the frightful sufferings he still endured, walked with a steady step, and with a firm and even joyful countenance. Surrounded by another escort was seen the young and lovely Ivanowa, half dead with terror, supported on one side by a priest, and on the other by a soldier, and letting her beautiful head fall from one shoulder to the other, according to the impulse given it by her painful progress. Even Peter's heart melted at the sight. Re-entering his apartment, he put on the ribbon of the order of St. Andrew, threw a cloak over his shoulders, left the palace, sprang into a boat, and reached the opposite side of the river at the same moment as the mournful procession which had crossed the bridge. Making his way through the crowd, he dropped his cloak, took Ivanowa in his arms, and imprinted a kiss upon her brow. A murmur arose amongst the people, and suddenly cries of "pardon" were heard.

The knights of St. Andrew than enjoyed the singular privilege that a kiss given by them to a condemned person, deprived the executioner of his victim. This privilege has endured even to our day, but not without some modification.

Daniloff had recognised Peter. He approached the Czar, whose every movement he had anxiously watched, stripped off his coat, and rent the bloody shirt that covered his shoulders.

"The man who could suffer thus," he said, "knows how to die. Czar, thy repentance comes too late! Ivanowa, I go to wait for thee!"—And drawing a concealed poinard, he stabbed himself twice. His death was instantaneous.—Peter hurried back to his palace, and the stupified crowd slowly dispersed. Ivanowa died shortly afterwards in the convent to which she had been permitted to retire.

THE CONNECTICUT SAILOR BOY.

The Cornelia was a good ship, (said one of the West India chaplains of the American Seaman's Friend Society) but at one time we feared that she was on her last voyage. We were but a few days out from New York, when a severe storm of five days' continuance overtook us.

I must tell you of a feat of a Connecticut sailor boy at the height of the storm. He was literally a boy, and far better fitted for thumbing Webster's Spelling Book than furling a sail in a storm. But his mother was a widow, and where could the boy earn a living for himself and mother better than at sea? The ship was rolling fearfully. Some of the rigging got foul at the main-mast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate and heard him order that boy to do it! He lifted his cap and glanced at the swinging mast, the boiling, wrathful seas, and at the steady determined countenance of the mate. He hesitated in silence a moment, then rushing across the deck, he pitched down into the forecastle.—Perhaps he was gone two minutes, when he returned, laid his hands on the ratlins, and went up with a will. My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft. He could not come down alive! Why did you send him? "I did it," replied the mate, "to save his life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful; he'll come down safe I h-o-p-e."

Again I looked till a tear dimmed my eye, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes, he came down, and straightened himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day, I took occasion to speak with him, and asked him why he hesitated when ordered aloft?—why he went down into the forecastle? "I went, sir," said the boy, "to pray." "Do you pray?" "Yes, sir; I thought that I might not come down alive, and I went to commit my soul to God."—"Where did you learn to pray?" "At home; my mother wanted me to go to the Sabbath School, and my teacher urged me to pray to God to keep me; and I do." "What was that you had in your jacket pocket?" "My testament which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart."

THE SOIL FOR THE GROWTH OF VICE.

When Satan would put ordinary men to a crop of mischief, like a wise husbandman, he clears the ground and prepares it for seed; but he finds the idle man already prepared, and he has scarcely the trouble of sowing; for vices, like weeds, ask little strewing, except what the wind gives their ripe and winged seeds, shaking and scattering them all abroad.

First, the imagination will be haunted by unlawful visitants. Upon the outskirts of towns are scattered houses, abandoned by reputable persons. They are not empty, because all the day silent; thieves, vagabonds and villains haunt them, in joint possession with rats, bats and vermin. Such are idle men's imaginations—full of unlawful company. The day-dreams of indolent youth glow each hour with warmer colors, and bolder adventures. The imagination fashions scenes of enchantment, in which the passions revel; and it leads them out, in the shadow at first, to deeds which soon they will seek in earnest. The brilliant colors of far-away clouds are but the colors of the storm; the salacious day dreams of indolent men, rosy at first and distant, deepen every day, darker and darker, to the color of actual evil. Then follows the blight of every habit. Indolence promises without redeeming the pledge; a mist of forgetfulness rises up and obscures the memory of vows and oaths. The negligence of laziness breeds more falsehoods than the cunning of the sharper. Falsehood becomes the instrument of every plan. Negligence of truth, next, occasional falsehood, then wanton mendacity—these three strides traverse the whole road of lies.

Indolence as surely runs to dishonesty, as to lying. Indeed, they are but different parts of the same road, and not far apart. In directing the conduct of the Ephesian converts, Paul says, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good." The men who were thieves, were those who had ceased to work.—Industry was the road back to honesty.

The terrible passion for stealing rarely grows upon the young, except through the necessities of their idle pleasures. Business is first neglected for amusement, and amusement soon becomes the only business. The appetite for vicious pleasure outruns the means of procuring it. The theatre, the circus, the midnight carouse, demand money. When scanty earnings are gone, the young man pilfers from the till. First, because he hopes to repay, and the next, because he despairs of paying—for the disgrace of stealing ten dollars or a thousand will be the same, but not their respective pleasures. Next, he will gamble, since it is only another form of stealing. Gradually excluded from reputable society, the vagrant takes all the badges of vice, and is familiar with her paths; and, through them enters the broad road of crime.

The young abhor the last results of idleness; but they do not perceive that the first steps lead to the last. They are in the opening of this career; but with them it is genteel leisure, not laziness; it is relaxation, not sloth; amusement, not indolence. But leisure, relaxation and amusement, when men ought to be usefully engaged, are indolence. A specious industry is the worst idleness. A young man perceives that the first steps lead to the last, with every body but himself. He sees others become drunkards by social tippling—he sips socially, as if HE could not be a drunkard. He sees others become dishonest, by petty habits of fraud; but will indulge slight aberrations, as if HE could not become knavish. Though others, by lying, lose all character, he does not imagine that his little dalliances with falsehood will make him a liar. He knows that salacious imaginations, villainous pictures, harlot snuff-boxes, and illicit familiarities, have led thousands to her door, whose house is the way to hell; yet he never sighs or trembles lest these things should take HIM to this inevitable way of damnation.

Be not deceived; if you are idle, you are on the road to ruin; and there are few stopping places upon it. It is rather a precipice than a road.

[H. W. Beecher.

THE CITY OF ROME.

Rome is still where it has been for more than 2,600 years; it is upon the Tiber, sixteen miles from its mouth, which runs South through the Western part of the city, and then turns West, and continues that course to its outlet, where it is some 300 feet wide. Much of what was formerly covered with buildings is now cultivated. This is particularly the case with much of the Southeast part within the city walls and East and Southeast of the Capitoline Hill. Bad air (malaria) is said to be the cause of the desertion of this part of the city. The ancient hills are said to be found, but are by no no means so prominent as they once were, on account of the valleys having been filled up by the rubbish constantly accumulating. In this way the place of the ancient forum has been filled up at least fifteen feet. The land at the base of the Tarpeian Rock is so much filled up that the modern traveller is prone to think that it would be far from certain death to be thrown from its top. It is not, as formerly, 75 feet high, with heaps of rocks below. In the Northeast part are extensive gardens, and on the West side of them are the residences of the English and American inhabitants.

The palace of the Pope is near the centre of the city. The Church of St. Peter is on the West side; it is 750 feet long, and 550 feet wide, and will hold 52,000 people. It cost $50,000,000. The statue of St. Peter stands not far distant. It was formerly a statue of Jupiter, and was changed by one of the early Popes into that of the apostle by some mysterious power, without changing its material substance in the least; which gave rise to the remark of the wag, that it was formerly the statue of Jupiter, and it is that of Jew-Peter still. The report that the great toe of this statue has been entirely worn away by the lips of the Catholics is not exactly true. It is a Protestant slander. Yet it is true that the repeated kisses of the faithful for hundreds of years have worn it away considerably. No Catholic passes it without stopping to kiss it. To see poor ignorant people do so, that is bad enough; but to see men of learning and science, and of cultivated minds, like the Pope and Cardinals, constantly approaching this image with all reverence, and wiping this toe with their handkerchiefs, kiss it, wipe it again, and go on their way, is quite beyond endurance. One can have no patience with them. [Dr. Baird.

HUNGARIAN STATISTICS.

The population of Hungary is 14 millions. Of these 5 millions are Magyars, 1¼ million Germans, 2½ millions Wallachs (in Wallachia,) and of the remainder about 5 millions are Selaves—who are just about as numerous as the Magyars. The Croats are 900,000 in number. It would seem that Austria has overrated the elements of discord in Hungary. Not the whole Sclavonic population are available to Austria in the war. About half the Hungarian kingdom are Roman Catholics, 2 millions Greek Church, 2 millions Calvinists, 1 million Lutheran. The Catholics are loyal. The Greek priesthood are the ready instruments of the foreign influence at work, and the tribes in the provinces most violent in hostilities against the Hungarians, have been of the Greek Church, in sympathy with 30 millions of the eastern Sclaves who belong to the same church.

WANT OF FRESH AIR.

Horace Mann, in alluding to ill-ventilated school-houses, remarks as follows:

"To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on short allowance of water. Since God has poured out an atmosphere fifty miles deep, it is enough to make a miser weep to see our children stinted in breath."

PAT'S NOTION OF THE FUTURE STATE:—It is to be apprehended that the notions of many in Christendom are not a great deal more just, or elevated, than appears in the following case which occurred on the frontiers of Maine,—between Jemmy McGee and Pat Mc Garlin.

Pat being called to visit his neighbor Jemmy McGee, and hear his last words of farewell before "shuffling off this mortal coil," he donned his best suit of clothes, smoothing his usual cheerful phiz into unusual gravity, and made his appearance at the bedside of his old friend. Upon meeting him Pat exclaimed:

"Well, Jemmy I understand the doctors have given ye up."

Jim.—"Yes Pat, it's over wid me."

Pat—(after a pause,)—"Well Jimmy, ye haven't been a great sinner,—ye'll go to the good place."

Jim—"Oh, yes Pat—to be shure I stole some of the government timber."

Pat—(taking Jemmy's hand, and assuming a diplomatic air,)—"Well, farewell to ye; when ye reaches the good place tell them you're *well acquainted* wid Pat McGarlin."

Here Pat started for the door, but, as if suddenly thinking of Jemmy's dishonesty in stealing the government timber he wheeled around to his friend, and seriously and earnestly exclaimed—

"But, Jimmy, if anything happens to ye that ye should go to the *other place*, jist tell them ye *don't know a divil a word about me.*"

WATERMAN'S PATENT VENTILATED REFRIGERRATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table a pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen deparment, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L. WATERMAN.

NEW HYMN BOOK.

WILLIAM D. TICKNOR & CO., corner of Washington and School Streets, have just published a new and stereotype Edition of a Book of Hymns, for Public and Private Devotion—Edited by Rev. Samuel Longfellow, and Rev. Samuel Johnson—containing many additional hymns, handsomely bound in black sheep,—Price 62½. A liberal discount made to Societies. This collection has been adopted by several Churches, and the publishers are gratified to know that it gives great satisfaction.

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[From the Evening Gazette.]

"It is probably the most poetical compilation of Christian poems adapted to the spiritual want of a community, that has been issued in our country, combining as it does all the higher elements of religious composition."

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"It is well that the beauties of this collection are so well known as to make a new Edition necessary. It is indeed a most happy selection of the gems of devotional poetry in England and our own country, with the addition of several very excellent hymns which first appeared in this work. More than one hundred additional hymns are added in this Edition."

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These Hymns are among the best in the collection, and the compilers have done the religious public a favor in thus bringing them together

[From the Boston Courier.]

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